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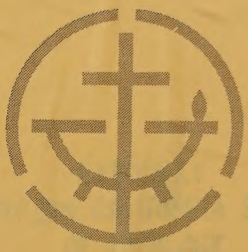

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FIRST
ANGLO-
CATHOLIC
PRIESTS
CONVENTION

Report of the First

ANGLO-CATHOLIC PRIESTS' CONVENTION

GENERAL SUBJECT: PRIESTLY EFFICIENCY

Oxford, July 1921

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THE REVD. C. S. GILLETT, Chaplain of Liddon House, South Audley Street, W.

THE REVD. G. HEATON, Vicar of Buckley, Chester.

THE REVD. DR. B. J. KIDD, Warden of Keble College, Oxford (*Chairman of the Convention*).

THE REVD. CANON T. A. LACEY, Canon Residentiary of Worcester.

THE REVD. DR. R. LL. LANGFORD-JAMES, Rector of Thruxton, Hampshire.

THE REVD. E. LEACH, Vicar of St. Peter's Church, Handsworth.

THE REVD. CANON C. NEWELL LONG, Warden of the Birmingham Diocesan House, Coleshill.

THE REVD. PREBENDARY H. F. B. MACKAY, Vicar of All Saints' Church, Margaret Street, W.

Anglo-Catholic Priests' Convention

The Revd. E. A. Morgan, Vicar of St. Andrew's Church, Willesden Green, N.W.
The Revd. T. Murray, Diocesan Missioner in Lichfield.
The Revd. R. T. Newcombe, Priest-in-charge of St. Michael's Church, Hull.
The Revd. Arnold Pinchard, Secretary of the English Church Union.
The Revd. E. R. Ruck-Keene, Rector of Copford, Essex.
The Revd. Frederic Stanford, Rector of St. Peter's Church, Regina, Saskatchewan.
The Revd. J. J. G. Stockley, Rector of Wolverhampton.
The Revd. H. S. Taggart, Vicar of St. Matthew's Church, Douglas, Isle of Man.
The Revd. Canon Francis L. Underhill, Vicar of St. Alban's Church, Birmingham.
The Revd. Dr. P. N. Waggett, Society of St. John the Evangelist, Cowley.
The Revd. G. Napier Whittingham, Vicar of the Church of St. Silas the Martyr, Kentish Town, N.W.
The Revd. H. Williams, Vicar of Teddington, Middlesex.

The First Anglo-Catholic Priests' Convention

IT was held at Oxford on July 19, 20, 21, and 22, 1921. It was open to all Bishops, Priests, Deacons, and Ordinands who were in sympathy with the aims of the First Anglo-Catholic Congress (held in the Albert Hall on June 29, 30, and July 1, 1920), of which it was a direct outcome. The Bishop of Oxford (The Rt. Revd. H. M. Burge, D.D.) was President of the Convention, the Warden of Keble College (The Revd. B. J. Kidd, D.D.) was Chairman, the Revd. H. A. Wilson, M.A., was Secretary, and Major-General G. Carleton Jones, C.M.G., was Treasurer.

The initial plans were in the hands of an Executive Committee in London (*Chairman*, The Revd. M. E. Atlay, M.A., Vicar of St. Matthew's Church, Westminster), which worked in co-operation with an Oxford Committee (*Chairman*, The Warden

of Keble), which made all local arrangements. A special Hospitality Committee admirably organized the provision of board and lodging for the members of the Convention in colleges and elsewhere.

Holy Communion was given on July 19 in Keble College Chapel, on July 20 in New College Chapel, on July 21 in Magdalen College Chapel, and on July 22 in the Cathedral; the celebrant on the first morning being the Warden of Keble, and on the other mornings the Rt. Revd. E. D. Shaw, D.D., Archdeacon of Oxford.

Arrangements for visiting Priests to say Mass were made at many churches, convents, and colleges.

There were 1,199 Priests present in Oxford for the Convention, each of whom was requested to wear, at all services and sessions, a small ticket on which his name and address were written. On the morning of Tuesday, July 19, Pontifical High Mass of the Holy Ghost was celebrated in St. Barnabas' Church at 10 a.m. The celebrating Prelate (The Rt. Revd. Vibert Jackson, Assistant Bishop, British Honduras) was received at the South-west door of the Church at 9.45; simultaneously the members of the Convention left St. Barnabas' Schools, where they had vested, and walked in procession to the church. After the Mass the members dispersed and at 12 noon were assembled in the church of St. Mary the Virgin to hear the Sermon preached by the Bishop of Oxford, President of the Convention.

All sessions were held in the Town Hall. The first was preceded by an official welcome of the Convention by the Warden of Keble (acting on behalf of the President, who had been summoned to London at short notice) and by the Deputy-Mayor and Aldermen of Oxford. A vote of thanks from the members was proposed by the Revd. M. E. Atlay and carried by acclamation.

In the afternoon of Wednesday, July 20, the members were invited by the ladies of Oxford to a garden party in the grounds of New College by the permission of the Warden and Fellows. The Warden (The Revd. Canon W. A. Spooner, D.D.) attended the evening session of the Convention, and a vote of thanks was passed to him for his kindness.

Of the papers read in session and printed in this volume some, owing to exigencies of space, have been slightly curtailed for publication.* After the third, fourth, fifth, and seventh sessions there were discussions, of which (as also of the meeting held *in camera* on the morning of Friday, July 22) a summary will be found in its place.

* Viz.: Nos. IV (The Revd. Dr. Sparrow Simpson), XI (The Revd. J. J. G. Stockley), XII (The Revd. J. C. H. How), XIII (The Revd. Canon Long), XV (The Revd. Fr. Denys).

Introduction

The Priests in their Convention made plain to the most critical observer that

IT is no very hazardous conjecture that those persons who—whether as acknowledged opponents or as relentlessly candid friends—are observing the Catholic Movement in the Church of England with keenly critical eyes, were stirred by the Priests' Convention of 1921, no less than by the Anglo-Catholic Congress of 1920, to a sense of very genuine surprise. In the Congress they had looked for a rather arrogant demonstration of conscious strength—a shout of triumph ending, perhaps, in a shriek of defiance. They found, as its atmosphere, an eager devotion of humility and thankfulness and, as its memorable climax, a spontaneous offering to the foreign Mission field to be the fruit and visible sign of a purely spiritual enthusiasm. In the Convention, where only Priests would foregather and where exhortation was to be followed by debate, they were not slow to prophesy a set of papers Pharisaically pre-occupied with party-shibboleths and an air thick with flying repartees. They found a body of men animated, to all appearance, by a quite simple and serious purpose: interested, business-like, assiduous in their attendance and attention; men who had no discoverable inclination to waste time and energy in picking quarrels or in splitting hairs. This is not to say that the Anglo-Catholic Priesthood of England is, at this moment, wholly of one mind in its house. The tart or tremulous letters which are published for our weekly reading*

all rivalries of preference or of policy could be forgotten

* They are not edifying; but it is possible to take the correspondence in our ecclesiastical newspapers too tragically.

should serve to correct any easy optimism in this regard. It is not even to say that in the Convention itself, at its assembling, there were not cross-currents of feeling or even divergences of aim. Doubtless the ashes of old controversies still smouldered. But at least it is certain that the Convention did nothing to fan them into flame; that, as its plan was unfolded and its meaning more clearly revealed, a single disinterested intention controlled its corporate mind. These men were there to become Missionaries. They were there with just such a clear and settled purpose as had warmed the hearts and inspired the generosity of that earlier gathering in the Albert Hall—the purpose of closing their ranks and sharpening their weapons and concentrating their scattered forces for an united adventure: " to seek above all else the conversion " of their countrymen, in and through Catholicism, " to a living faith in and devotion to the Person of our Lord."

in the common zeal of a Missionary adventure.

That the achievement of that adventure could be discussed with unslackening persistence and unfailing charity through the length of three scorching summer days in the Thames valley was, in itself, proof enough that there was an underlying conception of what " Catholicism " means which was common to the whole assembly. Neither in the papers nor in the discussions was that conception explicitly defined; but in the tone and handling of both, the latent, pervasive influence of a great idea was clearly felt—the idea of a system which, while it mediates completely every element in a Faith that transcends all national distinctions, can yet provide for the spiritual ἦθος of Englishmen its distinctive national expression. Ultimately, as all would eagerly acknowledge, that Catholicism will be (as one of the speakers expressed it) " un-hyphenated "; but, in this present stage of struggling transition and development, the term " Anglo-Catholic " needs no apology. Indeed, while the claims of the See of Rome remain unmodified, it does not even need explanation. To use it is but to express in words the ever-growing perception, not obscurely manifested at the Convention itself, that the Englishman's aversion from ethical and spiritual no less than from political militarism

The vision of England once more possessed of her national and Catholic heritage

is instinctive and ineradicable; and that the rigorous application by the Priests of another Communion —not to say by those of his own—of a method exclusively Roman in all its didactic or ceremonial details, is far less apt to convert him to Catholicism than to exasperate him to a heathen obstinacy. Doubtless the task of converting the "men, women, and children" of England to an Anglo-Catholicism thus interpreted—of adjusting so delicately the balance between Ultramontanism and insularity—is one that asks for all that the Church has of faith and fortitude. The ideal is high and difficult. But that a great body of English Priests have set that ideal before them and are firmly confident that Anglo-Catholics, when inspired by an ardent missionary enthusiasm, will ultimately realize it, was revealed in the whole plan and process of their Convention—in all their utterances and debates and schemes of work: not least in the very statement of their own need—the need of those different kinds of strength without which they dared not hope to make that work effectual.

stirred their longings

To anyone who looks back and reflects upon the last half-century's history of the Anglo-Catholic Revival, no fact can be more salient or more sorrowful than that something perilously akin to sectarianism has been permitted not to corrupt the root of its energies but lamentably to hamper the effective freedom of their exercise. There has been a failure to accept—even, perhaps, frankly to recognize—the inevitable varieties of taste and temperament through which the religious instinct finds its individual expression. Rightly disciplined and developed, such varieties do but more fully reveal the inexhaustible richness and completeness of the one true Faith; wrongly conceived and interpreted they have wounded and divided its followers. Too often, misunderstanding has killed sympathy: predilections have hardened into prejudices: an unkindly bandying of mutual accusations—of "unsoundness" on the one hand, of "disloyalty" on the other—has clouded counsel, has weakened spiritual power, has given gratuitous occasion to the enemy to blaspheme. Were the Catholic Priests of England to acquiesce

and disclosed their needs:

in any such fighting at cross-purposes as being necessary or even tolerable, the Movement would be dead within a single generation. But the Convention dissipated every such foreboding. It was clear that in the past the discussion of *minutiae*—of forms, of "uses," of ceremonial—had often done little more than emphasize their accidental differences of preference: they would now, therefore, concentrate upon some big thing which should emphasize their fundamental unity of aim. And this passionate desire for union which underlay the general plan of an Evangelistic Movement, governed also the particular proposals for carrying it out. They would ask other Priests to co-operate, and apply no narrower test of fitness than that their fellow-labourers should "teach and practise the essentials of Catholicism." Here would be one step—perhaps, for the moment, the only step possible—towards that general theological agreement amongst English Priests and scholars for which every English Churchman hopes and prays. No Anglo-Catholic will underrate the risk—the risk of differing interpretations or divided counsels—by which any such venture of faith must be accompanied. But the Priests of the Convention took the risk and made the venture deliberately: firmly believing that they were guided by the Spirit of God, and that, in the strength of that guidance, they could be wholly loyal to a vital principle and yet not less than generous in its application.

the need of domestic unity,

Again, nothing is more certain than that Anglo-Catholic Priests, if they are to evangelize contemporary England, must give themselves deliberately and devotedly to intellectual study. Their knowledge of the sacred Scriptures, of dogmatics, of ecclesiastical history, of Moral and Ascetical Theology, must be as complete and exact as possible. They must not leave the treatment of spiritual maladies to the eager—but often hasty and half-trained—dogmatism of psychiatry in its latest mode: they must not surrender the task of examining the documents of the Christian Revelation to the men who are avowedly zealous to destroy its divine authority. The Catholic Faith as fully satisfies the mind as it appeals to the heart and the will: it is not only a Way of life but a reasonable

of mental equipment,

philosophy of living. It is, therefore, not the least of the duties that fall to every faithful steward of its spiritual Mysteries to perfect his equipment for their intellectual apprehension and defence. Indeed, he will do more. He will be at pains to keep his mind alert and receptive outside its professional groove. For it is a foolish blindness which does not recognize in a well-furnished and well-trained intelligence a weapon for the Priest in his missionary warfare no more negligible, no less potent, than a healthy body or a kind heart. To-day, at least, it cannot be but that the Priest in his ministry will meet with men well-versed in the Humanities, travelled, experienced, of a quick and curious mind: men who have sought for mental—even for spiritual—satisfaction in the world of Nature or of thought, in the harmonies of shape and sound, in colour and craftsmanship, in the enlivening comradeship of men and books. Here (we cannot doubt it) is the unconscious search for God. And it is the joy of the Priest that he may point the seeker—through those dim gropings after ultimate Truth, those hints and glimpses of an immortal Beauty—to the Faith in which alone he may find their meaning and their consummation. But if the Priest has let his mind grow stiff in settled habits: if he cannot move to meet these other minds on common ground: cannot follow their thoughts or speak their language or divine their needs, he has lost his power to help. And so he will not disdain to deepen his knowledge and experience of labour and the life of labouring men, of art, of music, of literature, of all that makes up the content of a liberal culture. For the Mystery of the Incarnate touches and interprets—even as it raises and redeems—every kind and part and aspect of earthly life, and nothing that is human may be reckoned alien from him who would seek to utter its secret to the world at large.

of a generous culture,

Yet must he never cease to aim at an exact proficiency in his proper business; for therein lies the antidote to that dilettantism which is the humanist's peculiar temptation. For every Priest who joyfully recognizes a wide variety of human interests, and rightly seeks to foster and make them fruitful for the service of God, there is the danger of dissipating

energy, of misdirecting strength, of drifting into the life of the mere amateur—so lounging, so undisciplined, so agreeable, so ineffective. In this matter at any rate, the Priests to whom the Roman tradition and technique are specially familiar and congenial can give a lesson very profitable for all to learn—the lesson that " the education of a gentleman " is no adequate instrument for the healing or the conversion of souls. It is not enough that a Priest shall be cultured, though culture is infinitely desirable—not even enough that he shall be humble and self-sacrificing and eagerly industrious. There is always the primary need that he shall know his business. There is a craft called Priestcraft, and he must diligently set himself to learn it. For *who does not know*, says St. Gregory, *that the wounds of men's thoughts are deeper than those of their bowels? Yet not seldom, while those who know not the virtues of pigments would blush to be called healers of the flesh, those who know not the practice of the Spirit will not shrink from professing the leechdom of the heart.*

of technical expertness,

But what is it that gives to the men who look back at those crowded days in Oxford so deep a sense of hopefulness and happy promise? One thing above all others; the memory that, in all their thoughts and utterances and resolutions, the one imperative condition of all fellow-labouring with God—the power and purity of the inner life—was not forgotten. For there has been no great Missionary Movement since the world began, no fresh and vivid revelation of immortal Truth by the lips and lives of mortal men, without that hidden thing — the intimate loving communion with God, the tremendous force of eager, continuous, unwearying prayer—to give it birth and strength and nourishment.

of personal piety.

We are hopeful because we were penitent. Too often we had fallen below the standard set by the saintly Priests who shaped the great Revival—that noble standard of pastoral industry, of moral austereness, of ardent and disciplined devotion. Too often we had shirked suffering and drudgery and the difficult way of prayer. If we were to win England for Christ we must pray much harder (we put it to ourselves thus bluntly) and work much harder too.

In the penitence for past failures

Introduction

lies the hope of coming achievement.

We knew it, and in that knowledge lies our hope. For the infinite love and pity of God will enable us to repent and amend our lives—to learn to seek him more wholly, to know him more closely, to love him better; and so, "sorrowful yet alway rejoicing," to set our hands to the highest and most humbling work that any man may dream of—the hardest, the happiest, the most testing, the most tremendous—without arrogance and without despair.

FRANCIS UNDERHILL
CHARLES SCOTT GILLETT

Editors.

THE SERMON

Preached by The Right Reverend the Lord Bishop of Oxford

In the Church of St. Mary the Virgin on July 19th, 1921

BROTHERS, FELLOW SERVANTS OF OUR LORD JESUS CHRIST, I am sure you will not think I am wanting in respect for you or in a sense of the significance of this occasion when I confide in you that I had written out and carefully prepared and thought over what we should think of as a formal sermon, and then, when I came to think of what I wanted to share with you, in all that you are attempting now, I decided that I should be able to do what I wanted most to do, and to help you best rather by talking to you out of my heart informally as a brother sharing your burdens, as a fellow-labourer and fellow-servant of our Lord and Master. I do with all my heart bid you welcome and God-speed in what I know you desire to be above all things a spiritual effort. How has this come about? Last summer your great gatherings did surprise most of you. In the midst of all the discussions that had been going on so long, and in the confusion of issues, in all the divisions of feeling and opinion, and in all the differences of emphasis and all the criticisms of persons and of policies, it would have been so easy to predict that a great gathering like the Congress would begin and would end in debate, in loud and forcible assertion and emphasis of this or that point of view, encouraging

ourselves to think that if only we have asserted ourselves loudly enough and made noise enough we have achieved something.

And yet I take it that nothing in the world was less like your experience last summer than that. What you came to see, and what you felt more and more and knew, was a gathered unity of purpose, that purpose taking shape in just the one desire to concentrate upon our Lord and Master's work, to think of nothing else but the commission he has given to all of us alike, and to know that we are enabled to be true to that commission only in and through the Spirit that seals us. It is the old story. The spirit of wisdom which teaches us—sometimes a very painful discipline—always to refer to the true criterion. The spirit of counsel which trains us—and it is a difficult discipline—always to make sure of using the right means for the right ends. The spirit which trains us in watchfulness, courage, true-heartedness, the spirit of strength. The spirit which as we are growing in experience strengthens us also to grow in grace, so that we may adjust our experience, enriched by that growth in grace, to all the new circumstances and the new emergencies that await us; what we call the spirit of knowing. And then all that experience of life as it becomes enriched by the Grace of God within us to meet the new emergencies and experiences teaching us that:

> " This our life with all it yields of hope and fear,
> Of joy and woe (believe the aged friend)
> Is just our chance of the prize of learning Love,
> What Love might be, hath been indeed, and is."

The spirit that draws us within the boundless compassion of God's love for human souls—true God-likeness. And all crowned by the spirit of his holy fear. Not one motive, not one ambition, not one effort that we dare not offer to him before the tribunal of his judgement as our humble tribute of thanksgiving and praise for his infinite mercy to us.

And to me the wonder and praise and beauty of your

efforts last year and since that time, have been that you are being guided once more to the old simple, deep, fundamental truths and principles of our ministerial life interpreted and transfigured by the experience of a wonderful time, and that you are being guided to feel the need, and to satisfy the need, of thoroughness, of depth, of reality. I must tell you that it did give me a shudder at first when I saw the word "efficiency" looming large upon your scheme—just at first for a little—with all the dreadful suggestions of producing an effect and of being very self-conscious about it all, with all the dreadful suggestions against which we have that simple, perpetual warning of the barren fig-tree—a great show of leaves, appealing to the eye, but without any power to bear fruit or to provide the means even of any new growth—a showy promise never reaching, and which never can reach, its right fulfilment—the very negation of a ministry like ours with which we are entrusted not to achieve or conquer but in the first instance just to go and do the will of him who sent us; not to accomplish as the world measures accomplishment, but only according to our faith.

But that is not what you mean by efficiency, and that is not what you are thinking about; you are thinking and praying earnestly, simply, humbly, to be thorough, to get rid of superficiality and contentment with superficiality, to be deeper, to be more real; and, therefore, at the very outset of all your thoughts and all the papers you will have read to you and all your discussions, let me ask you to take just this one thought as the guiding thought of your gathering throughout this week, to read this thought into every side of the task you have set yourselves, and to test what you say and what you think in the light of that one thought. I mean what St. Paul sets out once and for all about the work of a faithful ministerial life. Do not think me egotistical, my dear brothers. Ever since the day I was ordained deacon by Bishop Stubbs, every day it has been my daily text—a comfort in times of discouragement, in times of a sense of one's own littleness and

insignificance, and in times when great responsibilities and challenges have been put before one.

Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην "Having therefore this ministry," καθὼς ἠλεήθημεν "as we have received such wondrous mercies," οὐκ ἐγκακοῦμεν "we dare not, we need not be untrue to it"; ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης "we have renounced, we have turned our backs upon all the things we have to cover up because they belong to the life and to the world of shame." We safeguard ourselves; μὴ περιπατοῦντες ἐν πανουργίᾳ "making sure that our way of life is not a way that has no principle to guide it"; μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, "not allowing lower motives to come in to corrupt the word of God that we have to deliver," ἀλλα τῇ φανερώσει τῆς ἀληθείας "but by the evidence of the reality of that ministry, by showing unmistakeably its true nature," συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων "we bring conviction of what we are to any and every man, to his conscience, to his heart, to his mind. But" ἐνώπιον τοῦ θεοῦ "offering it to God from whom we came, to whom we go, by whose marvellous mercy we were sent to do this work."

Καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν. First, then—and I doubt not it has been first already—praise and thanksgiving for the wondrous mercy of our calling. Just think, my brothers, here with all your manifold experiences, how that call came to you in such manifold ways: with many of you just as the natural sequence of the home life, associations, tradition; to others it came as a shock in the midst of preoccupations and obsessions in quite other careers and ideas of life. But to every one of us here it came through the presentment of the Church of Christ here in England; that presentment of the Church of Christ which meets the needs, and is meant to meet the needs, and expresses the character of that strange race who have peopled this island, and who by the romance of history now find themselves responsible for one quarter of the known inhabitants of this planet—a race wonderfully illogical, with an uncontrollable instinct for the anomalous, and an unparalleled capacity for making the impossible work, but a race, mind you, that all through

its history has shown and has developed two striking characteristics: always wonderfully sensitive to the call of adventure and of enterprise, and to the challenge that puts it on its mettle; and, on the other hand, a race that is extraordinarily impatient of authority if there is the slightest ground for thinking that that authority is capricious or irresponsible, but passionately loyal to the idea and the sentiment that lies behind and gives its character to all corporate life. I suppose that naturally the history of the Church of Christ has emphasized and has reflected all those characteristics and tendencies of the English people. It is not an easy history to trace or to follow; it is not an easy system to explain; it makes demands upon intelligence, upon forbearance, upon patience, upon practical insight, upon right judgement and common sense, more than any history or system that I know.

But I can never look upon it or treat it merely as an organization; it is a living part of the mystical Body of Christ into which I was received as a member in my baptism; that membership which through the grace of God I accepted with my own mouth and consent; through it I have been privileged to receive the gift of my Lord and Master's life, to live in his abiding Presence; through it I was inwardly moved by the Holy Ghost and truly called according to the Will of our Lord Jesus Christ to receive his commission, "As the Father hath sent me, even so send I you." καθὼς ἠλεήθημεν. Not outsiders, not freelances, not critics, but thankful, patient, true-hearted, courageous, we identify ourselves with it, bone of its bone, flesh of its flesh; καθὼς ἠλεήθημεν. All trace of the cowardly, or the mean-hearted, or the double-minded must disappear, in that feeling of thankfulness; οὐκ ἐγκακοῦμεν we dare not, we never can be false witnesses now; ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, in that spirit of thankfulness we have done with secrecy, with all the acts and motives and ends that have to be concealed and covered up or glossed over and make us ashamed before our Lord and Master and make him ashamed of us. We mark well the way we walk, we mark well the

message that we give, μὴ περιπατοῦντες ἐν πανουργία, μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ: there is the double peril, the peril of the πανοῦργος, the man ready to justify any means by the end that he has in view, to subscribe to the devil's doctrine that the end justifies the means—poor, deluded man, forgetting that the end itself has become corrupt in the process; and the other peril of allowing lower motives and aims to prompt the message which God has called us to deliver in his name; ἀλλὰ τῇ φανερώσει τῆς ἀληθείας, but by the evidence of its reality, with all the conditions under which reality is possible, or is attained, we make good our calling. Our Lord has told us quite simply in his great ministerial prayer, "They are in the world, they are not of the world." For us to be worldly is to be unreal, as it is equally unreal for us to be out of touch with and not at close grips with the problems and interests and opportunities of our own particular age and circumstance. Obviously it is unreal for us to be worldly. Just think how different our career is from any other career in the world. Ours is irrevocable. You cannot go and be something else. And there is nothing to be got out of it. And yet how intimately we have to do, and are expected by our Lord and Master to do, as he intimately had to do, with the concerns and the interests of our fellow-men and with the questions of the hour. You know our presentment of Christ is what we have to keep in mind. "As the Father hath sent me, even so send I you." And our presentment of Christ is often charged with being unreal. The thinker says, "All these things that these people say are unreal, they are mere words"; and the working man says—I have heard him say it—"It is all very well, but it cannot be carried out; it is unpractical." Now, if there is any ground for such a charge, what the critic means is this, that our service is transcendentally lofty, its ideal is beyond all question loftier than those of all other careers; but however transcendental, however lofty, we do expect that it is to touch human life in all the world around us; it must be intelligible to the thoughts of the day, it must

correspond with the necessities and realities of human life, "by the evidence of the reality of our ministry," a reality that comes out in what we think and say and do; and therefore any one whose life we touch, whether he agree with us or not, recognizes, and is meant to recognize inevitably—he cannot help it—that we believe what we say, that we say what we believe, and that we do what we profess to do.

Now we know how the world to-day, and the society in which we move, whatever be its particular stratum, the fashionable society of London or the great crowds of working people and artisans—we recognize that the world of to-day is beset by the tendencies to an unreality which shows itself in such forms as these. False sentimentality; you find superficial feelings and superficial expressions substituted for the real effort of going out to your work and doing it. But, in addition, you find frothy expressions substituted for the discipline of steadfast, quiet, continuous service. Then, again, we are beset by superficial language, the catch-words and phrases of the day that are picked up and appropriated, one from a newspaper another from some article, and then delivered with astounding emphasis as the convictions of a lifetime, substituted for the discipline of thinking things out. Or there is the unreality that comes from lack of concentration. People are very busy, they are preoccupied, they have a crowd of things to do; their fancies, their interests are easily captured and fascinated by something that seems more interesting in another sphere in which they expect to find their interests stimulated better; and so it is you find in the world to-day that reading, working, recreation all tend to become desultory, a mere routine. Then there is the constant human frailty of which our adversary the devil is always taking advantage, the human frailty of taking credit to oneself for one's environment: a man takes credit for his birth, his social position, his country's fame and achievements. All these tendencies, I say, are helping to make men and women unreal.

Be quite sure of this, that in the ministry of the Word and Sacraments we are not going to be exempt; we shall feel the pressure to be tempted to yield to those tendencies more than any others, because they come to us in far more insidious ways. False sentimentality, emotionalism, are such an easy substitute for unvaried commonplace and hard work. Then, under the guise of spiritual emotions, human history sadly proves, all sorts of baseness and even corruption easily find their way. Or superficial language; catch-words and phrases picked up from journals, from public meetings, and doing duty for the discipline of hard thinking. Nay, we are more easily caught in the snare than others, abandoning and even resenting the discipline of thought, partly through the exigencies of our work, but chiefly through that fascinating idea, that "it is not my business to think, but to accept what the Church has thought out and laid down," forgetting that if the Church is the creed- or doctrine-maker, I too, as a commissioned member of that Church, have my responsibility for some of the making; and forgetting, too, that I am nothing if I am not sent to be a teacher as my Lord and Master was a teacher. And you and I know perfectly well that the very first condition of all teaching is to be always learning by the discipline and the concentration of thought which will make our teaching clear, so that the answer that we give to any one who asks us the reason of our hope is our own answer, not of someone else. I have sometimes thought out to myself in fear and trembling, and as a means of self-examination, "Am I a false teacher?" And one of the characteristics of a false teacher is, I take it, amongst other things, that he is one who imparts to others what he has never really made his own and has never realized to his own mind and conscience and heart; it is not his own truth that he gives, for he never made it really his own.

And then think of our tendency to desultoriness and lack of concentration—the formalism of saying offices and, in all the pressure of the work we have to get through, offices recited and the plain obligations

of the ministerial life all treated as ends in themselves. We may so easily turn into pedants or prigs; and when we do, wonder why we fail to commend ourselves to our fellow men who are not convinced of the reality of our ministry. And, of course, we blame them for their lack of spirituality, and their worldliness. Then again there is the temptation to assert our office, our priesthood in itself, as the ground of the claim to be heard or obeyed. It is not the priesthood, but it is what I have said and done and thought in interpreting that priesthood, in realizing it through Jesus Christ my Lord, that is the ground of my claim. There never can be any other ground, for that is my contribution to the offering made to our Lord day by day in the corporate ministry of Word and Sacraments.

"Commending myself to the heart and mind and conscience of any life I touch"; there cannot be a more perilous motive in the world than the motive of commending ourselves to any and every one about us to convince them of the reality of our ministry. I know well enough in my experience as a schoolmaster that the schoolmaster who is the most deluded of all is the man who confidently tells you he has got hold of all his boys, he has commended himself to any and every one; it is certain that all his boys have got hold of him.

Therefore St. Paul sums all up with ἐνώπιον τοῦ θεοῦ. There is the secret, to live in that Presence; ἐνώπιον τοῦ θεοῦ: it is the secret of detachment, the secret of individuality, the secret of naturalness. Yes, of naturalness. Some of you have read Bishop Wilkinson's Life, and you will remember that touching incident when a veteran soldier, an Army officer of great distinction, declared he had been called upon by Bishop Wilkinson to do the most difficult thing he had had to do in his life, to present himself for Confirmation with a little band of insignificant school-boys. He said: "What is wonderful to me is that his religion is so natural to him. It comes as natural to him to speak about the spiritual world as for me to talk about the Army." He lived, we know, ἐνώπιον τοῦ θεοῦ: everything was

referred to that judgement. We refer ourselves to God throughout. He will make use in his own way of our prayers, our intercessions, our counsels, our ministry, if our only purpose has been to become disciplined to stand before the Son of Man, and our only motive to become worthy of being used as his instruments.

Brethren in Christ, we have a noble and a special service to render to Christ's holy Catholic Church, to the East and to the West. We have in an unexampled degree the means, the opportunity, the tradition, the instinct to enable us to render that special service. It is specially ours to render the service of proving how real and how human is our pastoral office. To the Serbian students, for instance, it came as a revelation, to see how everything in the ministerial life is subordinate to and made to serve, not to hinder, the purpose and the work of understanding the deepest needs of our fellow men, and learning, learning, learning all through life how to satisfy those deepest needs. It is ours to bring home to ourselves and to the world the reality of our Lord and Master's God-speed to us: "As the Father hath sent me into the world, with all its worldliness, with all the strong tendencies to turn from the light, with all the insidiousness of temptation; into that world I was sent; into that same world with the same difficulties, the same adversary to face, I send you, every one of you, into your parishes, into your lecture rooms, into your work among your fellow human beings."

Then I lay stress upon this: there is the special service we can render of proving the reality of our ministry as a corporate ministry. And the first condition, probably, of realizing that corporate character quite sincerely is that the authority, the sanctions under which that ministry works, shall not be individual, shall not be capricious, but shall be really constitutional. Brethren, you know how anxiously, how earnestly some of us are working, praying, striving to bring about that end; but that end will never be achieved, and will never be worth achieving, except by the deepening of a sense of discipline and the conviction in the hearts and

wills of every one of us alike that we were called and inwardly moved by the Holy Spirit to a fellowship, that we are fellow servants, and that the work in which we have that fellowship will only become fruitful, will only become blessed, by realizing and appreciating that fellowship.

There has been far too much of the spirit of apologizing for the Church of Christ as it has been presented in this our England. We do not apologize for having in our own way given witness to the world of ideals of political justice, of freedom, and of constitutional life, and have invited, unconsciously, nation after nation to build up their political and social life upon the ideals of which the English people have been the exponents. We do not apologize for that.

I do not apologize for that system of corporate loyalty which has made our public schools and our colleges and universities institutions that are quite unique in the educational history of the world; a German schoolmaster once stayed with me at Winchester and as he bade me farewell he said: "If only the Kaiser had an institution like this, it would be worth all his Dreadnoughts"—he did not mean the curriculum, he did not mean the class-rooms, the organization, the system of discipline, but he meant the *ethos* of it, what it stood for in our corporate life. It was that *morale*, I take it, that gave us the victory in that war. I am not going to apologize for that.

I am not going to apologize then for the service we can render to Christ's Holy Catholic Church, by safeguarding our identity, by contributing to all other Communions in Christendom what God has given to us specially to contribute, by proving as we perhaps have the special instinct to prove, *τὴν φανέρωσιν τῆς ἀληθείας*, the reality of our ministry.

I bid you God speed, dear brothers, to your task. Day by day I shall pray that God's blessing may rest upon your efforts, and that this may be the "fair beginning of a time," of a power greater than we know or shall ever live to realize.

PRIESTLY EFFICIENCY

Part I

Intellectual Efficiency

I

THE IMPORTANCE OF THEOLOGY

By N. P. Williams

I

IT is just eighty-eight years since Keble preached the historic Assize Sermon at St. Mary's, and many of those who sat in the University Church this morning must, surely, have felt drawn by the associations which cling about those venerable walls into two trains of thought—one, of thankful reflection upon the progress which the Catholic movement has made since 1833, and one of speculation as to why that progress has not been even greater. If Catholicism is, as we believe it to be, the perfect, full-orbed, unmutilated presentation of the Gospel of Jesus Christ, why has it not long since swept the country? We may be tempted, indeed, to answer this question by suggesting that the cause lies in the hardness of men's hearts, in the iron hand of State control gripping us through the Establishment, or in the multifarious inventiveness and energy of the enemy of mankind. But I think that we shall be acting in accordance with the principles of Christian humility if we assume, for the purposes of our

discussions, that the cause lies in ourselves, and that the Catholic Faith *would* sweep the country to-morrow, if we, its authorized expounders, were actually, here and now, all that we ought to be. That, I take it, is the thought which underlay the selection of "Priestly Efficiency" as the subject to be considered by this Convention. We are met here, in the home and birthplace of the Anglo-Catholic movement, to carry out a corporate act of self-examination—a collective *examen generale*—in order both to discover our own defects, and to take such measures to overcome them, that the great purpose of God for our communion and race may no longer be hampered or constricted by the infirmities of its human instruments.

II

It falls to my lot to initiate the discussion on the intellectual element in "Priestly Efficiency," with a paper on "The Importance of Theology." I hope I may not be thought censorious if I observe that it is, perhaps, symptomatic of the general conditions of Anglicanism that it should be deemed desirable to begin a convention of Priests with a paper setting forth the "importance" of that "divine philosophy" which, in the ages of Faith, was universally confessed to be the queen of sciences. In the lay professions, the importance of knowing the theory underlying the art or craft exercised by a given profession is generally taken for granted. It is not usual for a medical congress to begin with a paper on "The Importance of Physiology," or for a conference of navigating officers to be addressed upon "The Importance of Mathematics." Yet one of the most curious features of the Church of England is, or has been, the little care taken to ensure the existence and maintenance of a high standard of professional knowledge amongst its ministers. No doubt amateurism and happy-go-lucky methods are characteristic of the English people in many departments of life. As a nation, we are prone to rely upon "muddling through somehow." But the condition of things in the Church of England,

in which, until recently, a man might be ordained to the priesthood on the basis of a scrappy knowledge of a few books of the Bible, the Prayer Book, the Thirty-nine Articles, and Hooker, hastily crammed up from some cheap text-book, contrasts very vividly with the practice of the Church of Rome, in which no man can normally be ordained to the priesthood without having undergone a rigorous and exacting course of instruction covering the whole realm of Biblical, dogmatic, and moral theology, together with the philosophical studies which are necessary as a propaedeutic to theology. To turn to another quarter, we are in this matter still far behind the educational standards which the Presbyterian churches of Scotland exact from candidates for their ministry. Here again, the severe discipline of a thorough study of Biblical and dogmatic theology, and of Church history, is a *sine qua non* for admission to the ministry. On the other hand, amongst ourselves, it is perhaps not unfair to suggest that there still survive certain traces of the attitude associated with that famous Prebendary of St. Paul's who was known to his contemporaries as "'Hang Theology' Rogers"; and if we feel that we are less successful in holding our people than the Church of Rome, and that Anglo-Catholicism has not quite the same drive and bite in it as Roman Catholicism, it is worth while considering whether one of the causes of this fact may not be the much smaller importance attached to theology in our system as compared with that of the Church of Rome.

III

Now, in order to realize the "Importance of Theology" it is necessary, first of all, to be clear as to what "Theology" is. In a splendid passage contained in his "Lectures on the Idea of a University," John Henry Newman, whom we commemorated in the Bidding Prayer this morning, has defined theology as being what its name implies, namely, the "Science of God"—the totality of all the truths which are certainly known by revelation about God. Just as geology is the sum

total of our information about the earth, and anthropology the sum total of our information about primitive man, so theology is the sum total of our information about God. Here, however, it is necessary, for the sake of clearness of thought, to make a distinction—the distinction between the Catholic Faith and Catholic Theology. The Catholic Faith consists of the great traditional doctrines of God and man and sin, of the Holy Trinity, the Incarnation, and the Atonement, of the Church and the Sacraments and the Saints and the Last Things. These fundamental beliefs are to be found expressed, some with greater and some with less precision, in the Scriptures, the Creeds, the Oecumenical Definitions, in the common teaching of the representative Doctors and Fathers of the Church, in Catholic liturgies and devotions. In the Catholic system belief in these great verities is demanded as a duty of all the faithful; but no more is demanded, as a matter of duty, than belief. The simple-minded Christian, the proverbial "charcoal-burner," is required, for instance, to believe that God is a Trinity, that Father, Son, and Holy Spirit are one God; but he is not asked to be able to give a reply to the question: "How, or why, is it that they are only one God?" It is when we ask the questions "How" and "Why" about the great doctrines of the Catholic Faith that we become theologians as distinct from simple believers. "Catholic theology" may be described as the attempt to discover the inner coherence and structure of "the Catholic Faith," to view it, so to speak, from the reverse side, and to see how it hangs together as an intellectual fabric. It may thus be said that, in addition to the great central doctrines which are of faith and must be explicitly accepted by all Christians, there are "theological doctrines" which represent explanations of, inferences from, or statements about the great doctrines of the Faith. Many of these "theological doctrines" can, in the nature of the case, only be grasped by educated persons; and in regard to them nothing more than an "implicit faith" is demanded from the ordinary believer. To recur to the instance just

given—the doctrine of the Trinity is part of the Faith and must be believed by all; but the doctrine of the *Perichoresis* or circuminsessio of the three Divine Persons, is a theological doctrine which, although a necessary logical inference from the orthodox doctrine of the Trinity, is rather an appendage to the Faith than a part of it. The charcoal-burner is not required to profess *explicit* faith in the *Perichoresis*; he is not required to understand it, or even to have heard of it. He is only required to have the *implicit* faith that whatever the Church teaches on the subject is presumably right. In the same way, whilst he is required to believe "explicitly" in the Incarnation, he is only asked to have an "implicit" faith in the validity of the very difficult and abstract conception known as the *Enhypostasia* of the Lord's manhood.

Catholic theology, then, may be said to consist of (*a*) the Faith itself, and (*b*) the "theological doctrines" which are the necessary implications of the Faith, and have behind them the authority of the Church in some form or other, but in which no more than an "implicit faith" is demanded from the ordinary Christian; and to these we may add (*c*) an outer fringe or *penumbra* of ideas, conceptions, trains of reasoning, and opinions which have behind them merely whatever weight attaches to the personal authority of particular Fathers, writers, or schools of theologians.

IV

In the light of these explanations as to what theology is, we may now proceed to consider its "importance" for the life and work of the parish Priest. We shall all agree that *orthodoxy* is an essential element in the Catholic religion; an undogmatic Catholicism would be a contradiction in terms. And one of the most important functions of the Priest is to *teach*: we are ministers of the Word as well as of the Sacraments. We are always contending, as against revivalistic undenominationalism, that it is useless and may be dangerous to stir people up emotionally unless they are provided with a strong,

clear doctrinal system to be a safeguard and anchor of the soul; religious emotion, divorced from reason, either becomes soured into fanaticism or breaks down into sensuality. It is self-evident that one of the most primary and elementary duties of the Priest, second in importance to none, is to be able to teach his flock what the orthodox Faith actually is. But—and this is the chief point which I wish to make in this part of my paper—to be able to teach the Faith with accuracy, confidence, and sureness of touch, the Priest *must know far more about the Faith than he is ever likely to be called upon to teach.* This is a principle which applies in all departments of human knowledge: the really efficient teacher is he who impresses his pupils with the sense of *power in reserve,* with the feeling that his instruction is drawn from an almost inexhaustible treasure-house of knowledge, and that he has long ago foreseen all possible difficulties and found an answer to all possible objections that might be raised. Consequently, the Priest must not merely know the Faith—for that all lay-folk, even the simplest, are expected to do—he must have a good working knowledge of theology as well. Not merely must he be able to describe the great edifice of Catholic belief, so to speak, from the outside; he must know the function of every one of the secret girders and columns which sustain it from within.

May I borrow a metaphor from a word which occurs in the official handbook of the Convention? The august Rite at which we assisted this morning was described as "Pontifical," because it was celebrated by a Bishop; and, in liturgical language, Christian Bishops, who alone within the Church possess the plenitude of the sacerdotal character, are described as "Pontiffs." Now the word Pontiff, *pontifex,* etymologically means "bridge-builder," and it has been imaginatively suggested that the Catholic Faith and Church constitute a great bridge, spanning the gulfs of eternity, over which human souls are meant to pass from earth to heaven. Now all that is necessary for most members of the pedestrian public, who desire to use the bridge, is that they shall know

where it is to be found and what are the main avenues of approach to it; and that, being on it, they shall exercise reasonable care not to fall off. But the engineer who is in charge of that bridge—as we all, in virtue of our priestly character, are—must obviously know far more about it than the average foot passenger need be expected to know; he must have a thorough and detailed understanding of its architectural style and mechanical structure, the disposition of its arches, piers, and foundations, the interlocked system of its equipoised strains and stresses. It is hardly necessary to observe that such a skilled engineer will find no difficulty in distinguishing the authentic structure of the bridge from the remains of the scaffolding, which may cling around it, and from any other structures which individual persons may have erected under its shadow. In other words, the Priest must not merely know what orthodoxy is, he must also know what it is not. He must be able to distinguish "pious opinions," however edifying, from that which is *de fide*; and for the Anglo-Catholic Priest, whose whole *raison d'être* as a teacher is to recall men to the faith of the Undivided Church, it is of special importance that, if he has to make use of the dogmatic text-books of our nearest ecclesiastical neighbours, he should be able to distinguish what in them is specifically Latin and what is truly Catholic, bearing in mind the criterion of Catholicity formulated fifteen centuries ago by St. Vincent of Lerinum, a criterion which never can be superseded: "Quod semper, quod ubique, quod ab omnibus."*

* The argument contained in Sections III and IV is expressed with great force and clearness by St. Thomas, *Summ. Theol.*, ii^{a} ii^{ae}, q. 2, art. 6, in which the teachers of the Christian Faith are designated as *maiores*, the simple-minded believers as *minores*. He confirms it by a characteristic piece of allegorical exegesis: in answer to the question, *Utrum omnes coequaliter teneantur ad habendam fidem explicitam* he urges: "Contra est quod dicitur *Iob.* i. 14, quod *boves arabant, et asinae pascebantur iuxta eos*; quia videlicet minores, qui significantur per asinas, debent in credendis adhaerere maioribus, qui per boves significantur, ut Gregorius exponit in 2 Moral., cap. 17."

The Importance of Theology

V

So far my remarks have had reference to theology in the traditional sense, that is, to the study of Catholic doctrine as something *static*, as a finished, rounded, and self-contained system. But there is another branch of study which also enjoys the title of "theology," namely, the study of the *history* of Christian beliefs, institutions, and practices. This latter discipline is sometimes known as "historical" or "critical" theology, as distinct from "systematic theology." No doubt the name "theology," as applied to the "history of doctrine," is, in the strict sense, a misnomer; it is not so much information about God as information about the history of the opinions which men have entertained about God. But although these two subjects are in theory distinct, in practice they run into one another. It is almost impossible for anyone to understand the full significance of the Catholic doctrine of our Lord's two natures, as defined by the Council of Chalcedon, unless he is acquainted with the history of the controversies which led up to that Council. In fact, it may be said that for most people the study of "historical theology" is the best introduction to "systematic theology." Now the whole conception of historical theology implies the conception of development; there can be no history where there is no growth. And the conception of development has been put before us in words of matchless eloquence by that great son of Oxford, John Henry Newman, to whom I have referred already, in his essay on "The Development of Christian Doctrine." He shows us there how, whilst the Faith does not change, the Church's apprehension of it grows and deepens from generation to generation. In the light of this great conception, we can see how the primitive deposit of faith was held by the first Christians in undefined and pictorial form, and how, under the guidance of the Holy Spirit, it was gradually made explicit by reflection and argument, hammered out into clear-cut definitions, and crystallized in the lucid conceptual forms of Greek philosophy. The second-century Apologists, the great anti-Gnostic Fathers, the rival

schools of Alexandria and Antioch, the majestic succession of Oecumenical Councils, all had their parts to play in the great secular pageant of the slow unfolding of Christian doctrine. And we now know that the line of this great development runs back through the New Testament into the Old; Christianity sprang out of Judaism, and the matrix of Judaism was formed by the ancient religions of Egypt, Syria, and Babylonia. With the help of the vast treasuries of knowledge unlocked for us by the critic's pen and the archaeologist's spade, we can reconstruct, more vividly and exhaustively than ever before, the continuous moving picture of God's self-revelation "in many fragments and after many manners" to men; we can see the light of truth dimly dawning upon the primaeval ancestors of the Hebrew race, when they went forth from Ur of the Chaldees, kindling into flame at the theophany on Mount Sinai, shining with a steady glow in the prophets, psalmists, and wise men of the elder covenant, waxing to a noonday brightness in the glory of the Incarnation, then polarized and diffused in the Catholic Church, Faith, and Sacraments, in which the Incarnate still lives and works amongst us. The whole process of God's dealings with man is a single, continuous, unitary process; and the Bible, the history of the Church, and the history of doctrine constitute its official *dossier*. When the matter is put in this light, it is hardly necessary to labour arguments for showing the importance to the Priest of the study of historical and critical theology, as well as of systematic theology. Every professional man has to, or at any rate ought to, be conversant with the history of his art, or of the institutions which he is called upon to administer. The efficient doctor knows all about Galen and Hippocrates and Harvey and Lister and the place which they occupy in the history of his craft; the statesman or the civil servant is expected to be acquainted with the history of the British Constitution; the naval or the military officer is required to have a knowledge of the story of the Fleet or the Army. No naval officer would be considered efficient who could not

write a good answer to an examination question on the character of Blake or the importance of the battle of Quiberon Bay. The bearing of these analogies upon the question of the Priest's intellectual equipment is obvious and needs no expression in words.

VI

At this juncture I had better reply briefly to certain objections or criticisms which I suspect may have been forming themselves in your minds. I can imagine that some may be thinking, "This historical and critical theology may be all very well, but it is the business of professional theologians; it has nothing to do with the ordinary parish Priest." I should like in the first place to deprecate this distinction altogether. It is one of the traditions of the English Church that some of her best theologians have always been found in the ranks of the parochial clergy; I need only instance Hooker, Keble, and Illingworth. In any case, it is not a healthy or a Catholic state of things when theologians and parish Priests consider themselves as two rigidly separated classes; each class needs to keep in touch with the other. The Catholic theologian can only do his best work if he feels himself supported and upborne by the sympathy of his parochial brethren, and they can only give that sympathy if they have enough acquaintance with the subject to understand what are the aims and what the special difficulties of the theologian. Then, it must be remembered that the parish Priest himself has to deal, or should have to deal, with educated people who are very often oppressed by the difficulties which arise out of the historical and critical study of Christian origins; and it is obvious that the Priest ought to be in a position to deal with such educated inquirers or doubters on their own intellectual plane. I have no time to discuss the question of our attitude towards the various attempts to "re-state" the Christian Faith from a non-Catholic point of view which are usually grouped together under the general title of "Modernism"; but it is surely self-evident that modernism can only be effectively combated

by being met upon its own ground, the ground of scholarly and philosophical argument. Probably most of us here have painful recollections of crude and violent denunciations of modernism delivered at clerical gatherings by brethren whose theological equipment did not seem to justify them in attempting to deal with the question at all. Such utterances, if made in public, only distress and alienate the educated laity; and, after all, educated Englishmen have souls to be saved just as much as the uneducated. I cannot help thinking that it has been a weakness in the Catholic movement that we have made so little effort to evangelize the intellect of the country. God forbid that I should ever disparage the importance of work for the poor, the ignorant, and the outcast; but, in fully-developed Catholicism, the spirit of St. Francis, who spent himself in the service of the poor and degraded, needs to be complemented by the spirit of St. Dominic, who made his appeal to the learned and cultured. I have heard it sometimes said that " J, E, P, and D never yet saved a soul." Possibly not; but lack of acquaintance with them has lost a good many souls—at any rate, lost them to the Church. I do not of course mean that every Priest, without exception, ought to endeavour to qualify himself for holding a Regius Professorship; I am merely deprecating the attitude of a Catholic incumbent who once announced, apparently on a basis of little or no study of the subject, " There *is* no Synoptic Problem!"

I cannot refrain, at this point, from adding a personal appeal to those Priests who have influence over young men from their parishes residing at Oxford with the object of preparing themselves for Holy Orders. Please don't discourage them from reading the Honour School of Theology here. I have often asked undergraduates, whom I knew to be ordinands, why they were not reading theology, and have been met by the following reply, " Oh, Father So-and-so, our vicar at home, told me that I mustn't read theology, because it would be sure to shatter my faith!" I can only say that a " faith " which requires to be kept in cotton wool is not a very

hardy or vigorous organism; it can have little in common with that faith of which St. John wrote that it was "the victory which overcometh the world."* No greater disservice can be done to a young aspirant to the priesthood than to cause him to lose the priceless opportunity, which will never recur, of acquiring a thorough and systematic knowledge of the sacred Scriptures, and of the structure and history of the Church which he will have to serve, and the Faith which he desires to preach.

VII

To return from this digression. I said just now that we ought to appeal, far more than we do, to educated people. Now it must be remembered further that in fifty years time "educated people" may very well constitute the great majority of the nation. I know of no reason in the nature of things why a railway guard or a coal-miner should not have just as much general culture as a banker or a stockbroker; and those Priests who profess special sympathy with the ideals of labour are bound not merely to contemplate this contingency, but to hope for and desire it. The history of such bodies as the Workers' Educational Association is an index of the extraordinary enthusiasm for the things of the mind which exists in the finest types of working men. There are towns in America where every working man possesses his own light Ford motor-car; we must look forward to a time in England when every working man will possess his own library of historical, scientific, or philosophical literature. Now, is the Church to be ready for this day when it comes? When the working man has become acquainted with the use of modern intellectual weapons of precision, is he still to find us defending the citadel of the Faith by means of catapults and arquebuses? Or, worse still, not able to defend it at all? The question needs only to be asked in order to be answered, at any rate so far as it concerns our plain duty of intellectual

* 1 St. John, v, 4.

self-equipment. Consider for a moment the following problems:

"Can the doctrine of the Fall be reconciled with the idea of Evolution?"

"Did God really command the massacres of women and children of which we read in the Book of Joshua?"

"How could God's justice be satisfied by the punishment of the innocent on behalf of the guilty?"

"Has the doctrine of the Trinity a real and positive meaning on which our intelligences can lay hold, or is it merely a senseless contradiction of the laws of arithmetic?"

"Is it true that Christ predicted that his own second coming would happen within the life-time of some of his hearers?"

These are questions which the "upper classes" have long been asking, and which the educated working man is beginning to ask; they are grave and serious questions which can only be answered on the basis of a sound knowledge both of "systematic" and of "historical" theology, illustrated by the most recent thought and discovery. A superficial answer, culled from Pinnock, Maclear, or Smith's Concise Bible Dictionary, will not do—the inquiring artisan will see through that in a second, and will turn sadly away, feeling that the official teacher of religion knows less about the subject than he does himself. It is not necessary to point the moral in words more direct than those of Holy Scripture: "The Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."*

VIII

The foregoing remarks have been devoted to elucidating the distinction between the Catholic Faith and Catholic Theology, and to establishing the indispensability, for the Priest, of sound theological knowledge

* Mal., ii, 7.

as the background of all accurate and effective *teaching*. So far, indeed, I have spoken of teaching in the sense of individual teaching, given privately to inquirers, catechumens, confirmation candidates, and so on. But a word must now be said about what is, or should be, the most solemn, weighty, and impressive mode of exercising the teaching office—namely, the function of *preaching*. A distinguished philosopher, who is also a devout Christian and communicant, once said to me, "I sometimes think that clergymen of 'Catholic' sympathies, in their anxiety to emphasize the fact that the sermon is *not* the central focus of Christian worship, have gone to the opposite extreme, and have made rather a point of preaching poor and inferior sermons." We may pronounce this remark to be paradoxical and exaggerated; but the fact that it could be made at all, by a dispassionate and not unkindly observer, should give us pause. It will, at least, not be contended that our sermons invariably exemplify the highest standard of sacred eloquence. But, according to the ideal of this Convention, they ought to; priestly efficiency can never be satisfied with any kind of second-best, in any department of the Priest's life or work.

Now the essentials of good preaching (leaving out of account, for our purposes, such matters as style, delivery, and the like) may be defined as (*a*) "body," and (*b*) "unction." The latter quality is the outward sign, the *epiphenomenon*, of deep interior spirituality; and its consideration shall, therefore, be left to those who are to address you on the life of devotion. But all the unction in the world will be of little avail unless there is "body" in the discourse—in plain language, unless the preacher has something definite to say. And Christian truth, theological and moral, is the only "body" that a Catholic sermon can or should contain. That is why so many sermons appear thin, frothy, or platitudinous—because they have not a sufficiently strong infusion of doctrine to stiffen them. Whatever form the immediate preparation for a given sermon may take, its remote preparation, on the intellectual side, is always the same

—the searching, sustained, life-long study of the truths of Revelation, embodied in the Scriptures, the Creeds, and the tradition of the Church.

Accordingly, the Priest who possesses a sound knowledge of sacred theology need never feel that he is "preached out"; he need never ask himself the despairing question, "What on earth am I to preach about next Sunday?" for he has the whole vast, inexhaustible realm of ordered Catholic truth lying before him, from which to draw his homiletic or catechetical instruction. To adopt a magnificent phrase of Plato, he is "the spectator of all time and all existence"—of all time, from the creation of the angels to "the consummation of the age"—of all existence, marshalled in its countless hierarchical gradations:

> "Indu'd with various forms, various degrees
> Of substance, and in things that live, of life,
> But more refin'd, more spiritous, and pure
> As neerer to Him plac't or neerer tending
> Each in their several active sphears assignd,
> Till Body up to Spirit work, in bounds
> Proportion'd to each kind. . . ."*

ascending from the inorganic to the organic, from the bestial to the human, from the human to the angelic, and culminating in the dazzling mystery of ineffable and absolute Deity. Such a Priest can bring forth out of his treasury "things new and old," Sunday after Sunday, throughout a long ministerial life; Sunday after Sunday, like a wise servant set over the household, he will never fail to give to his Lord's servants their portion of the meat of the Word of God in due season. He will never be under the necessity of seeking the subjects of his discourses in hygiene, politics, pugilism, or popular novels (topics which are in fact intensely disliked by the great bulk of the laity); for the Gospel, illuminated by knowledge, will provide him with all and more than all the material that he requires.

* Milton, "Paradise Lost," V, 472.

The Importance of Theology

IX

Lastly, one of the greatest elements in the importance of theological reading lies in its reflex effect upon our own characters. The study of the marvellous history of the Church and the contemplation of the mysteries of the Divine Being induce in the student that invaluable mental gift known as " a sense of proportion," together with its concomitant ethical characteristic, that of calmness and confidence in confronting difficulties and scandals. Many " crises in the Church " would never have arisen had their fomenters been able to distinguish between things which matter and things which do not; and, unless bestowed by an unmerited act of Divine grace, such ability is only acquired through knowledge. And, most important of all is the consideration that the study of theology may be, and should be, a powerful means towards the Priest's own *sanctification*. At the most solemn moment of our lives, we promised to " be diligent in reading of the holy Scriptures, and in such studies as help to the knowledge of the same "; and faithfulness in the observance of this promise will enrich our meditations, our sermons, and our whole lives. Let me conclude by quoting, in compendious form, some wonderful words in which St. Athanasius, the heroic champion of Catholic orthodoxy, describes the connection between theological study and personal sanctity.

" As a man, wishing to behold the light of the sun, cleanses and makes bright his eye, so that the eye, itself becoming light, may perceive the solar light . . . so he, who wishes to apprehend the mind of writers on things divine, must previously wash and cleanse his soul, and fashion his life according to the similitude of the lives of the Saints; in order that being made one of their company through the likeness of his conversation to theirs, he may understand the things revealed of God to them, and with them receive the things laid up for the Saints in the eternal kingdom of the heavens."*

* St. Ath., *De Incarn.*, lvii (freely translated).

Intellectual Efficiency

II

THE STUDY OF HOLY SCRIPTURE

By H. L. Goudge

N that great day of our lives, when we were ordained Priests in the Church of God, we made two promises as to our use of Scripture. First, we were determined out of the Scriptures to instruct the people committed to our charge, and to teach nothing as required of necessity to eternal salvation, but that which we should be persuaded might be concluded and proved by the Scripture: and, secondly, we would endeavour, the Lord being our helper, to be diligent in Prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same. Those "vows of God" still rest upon us to-day; which of us can be fully satisfied with his keeping of them?

Now why does the Church require these promises of us? It is because the holy Scriptures are "able to make" us "wise unto salvation through faith which is in Christ Jesus." We do not "think" with the Pharisees that in the Scriptures we "have eternal life"; salvation, as St. Paul says, is through faith in Christ, and a study which does not call out or deepen that faith will bring to us no eternal life at all. But the Scriptures will give us the knowledge which we need for salvation. Here in the Old Testament we may follow the long preparation of our Master's way; here in the Gospels is the authentic picture of our Master himself, and the record of his word and work; here in the Epistles is the interpretation of his word and work, which his Apostles were inspired to give. So it is that all down the ages the Scriptures "are profitable for teaching, for reproof, for correction, for instruction in righteousness"; and that, if we neglect them, nothing else can make good our loss. The

Bible is the Church's book. Its teaching is not something to be contrasted with her teaching, but her teaching itself in its earliest and most authoritative form. True, we must be members of the Church, sharing her mind, living in her divine life, if we would rightly understand it; it was for the members of the Church that its books were written. But God forbid that we should say this to warn others away, or to excuse our own inattention to any new light which may fall upon it! Rather let us say it, that we may the more be shamed, if we, the children of the Church, seem to love it less than others, or to be less in earnest rightly to understand it. Do we not sometimes so seem? Great additions have been made in the last fifty years to Biblical scholarship; in learning, if not always in insight, the commentaries of to-day are far superior to any which our forefathers had before them. But small indeed, I fear, has been the contribution made to this new knowledge by those who most value the name of "Catholic," and small also the use we have yet made of the labours of others. How satisfied too often we still are with our familiar proof-texts, and our familiar misunderstandings of them! How little we study the Scriptures as a whole! Do not the Fathers shame us? Read such a book as St. Gregory on the Pastoral Care. His interpretations may sometimes make us smile, but how he knows his Bible! He seems as much at home with Leviticus as with St. John's Gospel. Why should it be otherwise with ourselves? It is not enough to believe in the inspiration of holy Scripture; we must show our faith by our works, for faith without works is dead.

We can but touch the fringe of a vast subject to-day. Let us ask ourselves two questions. What can we English Catholics do for the study of Scripture, and what can the study of Scripture do for us?

First, what can we do for the study of Scripture? We believe that it is only interpreted rightly when it is interpreted by the abiding mind and living experience of the Catholic Church. But, if that be so, it is plainly

our duty so to interpret it. It is not enough to reject the interpretation of others, or to denounce the tendencies of modern criticism. We must bring forward our own interpretation of the Bible, and show that it alone will stand, in view of the new knowledge which has been brought to us. Is that a task beyond our power? Surely not. Consider the place occupied by the Church from one end of Scripture to the other; never has it been so clear as of late it has been made. The Church, as Dr. Hort and others have taught us, was not, strictly speaking, founded by our Lord; it was in the world long before he was. No New Testament writer takes any other view. Israel was the Church of God before our Lord came. The Church Catholic is Israel itself, purified by judgement, rebuilt upon the rock of believing men, and thrown more fully open to the world. The doctrine of the Church as the earthly sphere of the Divine Kingdom, the prophet to the nations, the grand instrument of God's eternal purpose, is the doctrine of the Old Testament itself. All through the Bible it is the Church, and not the individual, to which the promises of God primarily belong; the individual has his share in them by his membership in the Church. St. Paul is not the inventor of Catholicism; everywhere he appeals to the Old Testament, and claims its witness. Or consider the sacramental teaching of the New Testament. Why is it that some scholars to-day are attempting to explain it by the influence of the mystery religions of the ancient world? It is, I think, because they have come to see that this sacramental teaching must be understood as the Church has understood it. We do not find such a writer as Kirsopp Lake claiming the witness of the New Testament for Liberal Protestantism, as our best-known commentators in the past have done. He admits that the Catholic interpretation is the true one. If then we leave the Scriptures to the Liberal Protestant, we leave our inheritance to the stranger. But all this we have yet to lead our countrymen to see. Too often, we first leave the interpretation of the Bible to those who do not share our faith, and so allow it to be misinterpreted:

then, just because it is misinterpreted, we become shy of it, and ourselves neglect it. All this we must alter. English Christians have still a great respect for the Bible; we must show them whose book it is, not just by dogmatic assertions, but by the witness of facts.

We see then what we must do for the study of Scripture. What will the study of the Scripture do for us? It will guard us from some of our greatest dangers, and strengthen us in some of our greatest weaknesses. Forgive me if I hurt you by anything which I may say. You would wish me to speak as I actually think.

First, then, the Scriptures will give us the authentic portrait of our Lord himself, and so of God, whom he reveals to us. They will enable us to see our Lord as he is, not as we ourselves may wish him to be; and so to draw men to the real Christ, and not to a phantom of our own creation. A true historical picture is indispensable. Certainly it is not enough. We must learn our Lord's holiness and love by ourselves experiencing them in the Church, which is his body. But it is the Christ who went in and out among men, who is the Christ who is waiting for us at the altar, and the former must teach us what we may rightly ask of the latter. If the Christ, in whom we actually believe, is a Christ who has no existence, the Blessed Sacrament itself will but disappoint us. Thus we must study the Gospels with all the help that modern knowledge places at our command. Certainly we must look to the Holy Spirit, whose work it is to reveal our Lord to us. But it is not the work of the Holy Spirit to supply us with information which we ought to have obtained, or to compensate us for its absence. Intellectual study and devotional study, rightly understood, are inseparable. In divine things the intellect is dull without the spirit of prayer, while to neglect the light, which God has placed within our reach, is to be indevout towards him. Just because meditation deepens the hold upon us of the thoughts upon which we dwell, it is the more important that those thoughts should be true.

Secondly, it is the study of Scripture which will give

to our teaching the breadth, the balance, the practical character, which are sometimes lacking to it. May I suggest an experiment? Take the two greatest doctrinal treatises of the New Testament, the Epistles to the Romans and to the Ephesians, and consider how much of their content appears in our ordinary teaching. No doubt there is much in both, which has to do with controversies that, in the form in which St. Paul knew them, have passed away. No doubt also, there is much which we should now express differently. But is there not much of the highest importance which too often we altogether fail to teach, while we repeat—perhaps to weariness—teaching which in the Bible is secondary, if indeed it appears there at all? Let us not be unjust, even to ourselves. To be a Catholic is to be faithful to the whole of truth; and a Catholic, just because he is a Catholic, must lay special stress upon the truth most widely set at nought in his day. English Catholics rightly lay a stress upon the Church and the Sacraments, which the Apostles did not need to lay. But the performance of our duty brings with it a two-fold danger. On the one hand, our insistence may become stereotyped, and remain when the need for it with our particular audience has passed away. On the other hand, we may render crude and incredible the very teaching that we give by removing it from its context in the perfect round of truth. Let me give you an illustration. St. Paul's belief about the Eucharist was that of the Church after him; we cannot give to his teaching other than a Catholic sense. But how rare are his references to it, or indeed those of any New Testament writer! It is not that they thought of that holy sacrament less than we do, but that they thought so much more than we do about other things, and so knew it in a wider context. If they believed that the earthly elements, receiving the invocation of God, became the Body and Blood of Christ, they also believed that we too, at our baptism, receiving the invocation of God, became the Body of Christ. Keep the Eucharist in its true context, faith and baptism and our personal sharing in the death and

heavenly life of the Lord, and all will be well: isolate it, and our teaching is at once incredible. So with our doctrine of absolution. That too is bound up with our doctrine of the Church. If the Church is the home of that cleansing life of our Divine Master, which alone can deal with sin, restoration to the Church and the forgiveness of sins are bound up together. The fundamental truth must be made clear first; then there will be little difficulty about its sacramental application. In all this we need to yield our minds to the holy Scriptures, that we may not only be taught, but, as St. Paul says, reproved and corrected too. The holy Scriptures put first things first, and they will teach us to do so. Yes! and we need more even than reproof and correction; we need instruction in righteousness, lest religion and morality, which God has joined together, we put asunder, and allow to go their several ways. How entirely one they are in the religion of the Bible! Religion is far the stronger, and conduct rests ever upon it. No conduct is ever enjoined which does not rest upon the truths of our faith, upon God's mighty acts of power and love, and the necessity of correspondence with him. There is no reliance to be placed upon a love of man, which does not rest upon the love of God. But, on the other hand, no religion is ever recognized in the Bible which does not issue in justice, mercy, and truth, in dealing with our fellow men. The grandest truths are taught to us in closest connection with their practical application; we "keep the faith" by ruling our action by it. No one who reads his Bible will ever suppose either that morality will enable us to do without religion, or that faith and worship will be accepted without practical obedience to the law of love. But directly we neglect our Bibles, all this may become forgotten. It was no child marriage that God made when he joined the hands of religion and conduct. Each could look back upon a long life lived before they came together, and they may part again. Then morality becomes cold and hard and weak and legal, while religion becomes dreamy and fanatical, because its abounding life is deprived of its true ex-

pression. Indeed, worse things may be. Morality is always respectable; if she departs, she remains unmarried, or is reconciled to her husband. With religion it is otherwise. Just because it is

" all a wonder and a wild desire,"

it finds it hard to live alone. It may take the vile mistress superstition, and make her vileness its own. How the prophets of the Old Testament teach us this! Perhaps we need the lesson still.

Just a word in conclusion as to the possibilities of Bible study. How, you will say, can " the hard-worked parish Priest " find time for such a study as this paper has suggested? May I meet that question with another? What is it that the hard-worked parish Priest thinks more necessary than that study which he promised when he was ordained? That study is an obligation, which rests ultimately upon the law of love; are the things which we prefer to it all equally so? Do we not need a new sense of proportion? Certainly there is a mass of knowledge which no one but the academic scholar can hope to master, and which would help us little, even though we mastered it. But ought we, any one of us, to rest till we have taken one by one at least the greatest books of the Old Testament, and all the books of the New, and tried to satisfy ourselves as to their real meaning for ourselves and for our people? For the most part these books are not at all difficult, when once we have learned something of the thought of the ancient people of God, and have come to understand the historical background. There is not one which was not written to be understood by the Church of the writer's day; and not one, I believe, which may not be made as intelligible to God's people now as to God's people then. We do not need commentaries, overweighted with detailed learning; what we need is just such help as Bishop Gore has given to us with the Epistles to the Romans and the Ephesians, and with the Epistles of St. John. May I tell you my own conviction? It is this: There is absolutely nothing which English Catholics so

much need to-day as an immensely greater knowledge and understanding of Scripture, and there are no Christians in the world who will find them easier to attain than we. Shall we make a new beginning? Scripture will teach us just what we most need to learn, and correct us just where we most need to be corrected. But faithful are the wounds of a friend, and Scripture will not only teach and correct us, it will profoundly strengthen our hold on those great truths for which we especially stand, and will enable us, as never before, to commend them to our English people.

III

THE CHRISTIAN FAITH AND THE UNBELIEF OF TO-DAY

By Clement F. Rogers

MY only title to speak on *The Christian Faith and the Unbelief of To-Day* is that for the last six years (unless prevented by actual rain or illness) I have for nine months in the year lectured every Sunday afternoon in Hyde Park on Christian Evidences.

I

My method has been to choose a subject, to pin up in the front of the desk I speak from an outline of what I mean to say, to talk for about three quarters of an hour, and then to invite questions. Only four times, I think, have questions failed to come. I go on answering them as best I can as long as seems profitable—sometimes for a couple of hours, repeating, and generally condensing, the questions so that all may hear to what I am replying. My audiences vary from a dozen or two on cold and windy days, to sixty or seventy when it is fine. In the summer I sometimes have over a hundred. When questions begin they crowd up to the platform

and the numbers are doubled or trebled. Some stay for a few minutes only; several seem to stay for the greater part of the time.

I generally group my subjects in courses of four, so as to deal with one set of ideas for about a month. Thus, one course deals with miracles. I discuss first the subject of miracles generally; the next Sunday I give the evidence for our Lord's resurrection; on the next I examine the non-Christian explanations of the belief; and on the fourth I deal with the Virgin birth. In this way I have talked on *The Nature of Belief, The Arguments for Theism, The Relation of Theism to Ethics, The Moral teaching of Christ, The Divinity of our Lord, The Genuineness of the New Testament, Comparative Religion*, etc. I begin to repeat the lectures after a little more than a year.*

I take such subjects because, though only comparatively few listen, yet those few are really interested, and without such a scheme we should never get outside a very limited circle of ideas, nor should we ever treat any subject at all thoroughly. The questions that follow are sometimes on the matter of the lecture, but more often they deal with things heard and said in the Park at other times. One afternoon questions will mainly be asked by secularists, on another by Jews, on another by Roman Catholics, on another by Socialists. Sometimes a bore with one fixed idea will harp on it again and again and drive away half the audience; at another, questions will come from all sides and on all sorts of subjects. By far the most frequent is the question of Free Will and Determinism, generally coming in the form: "Why does (or did) God allow the War?" This is the most serious subject brought up; I had almost said the only serious one, for though men

* Two of these sets of lectures have been published by the S.P.C.K. under the titles, "The Christian's Claim about Jesus of Nazareth" (1919, 9*d.*), and "Why Men Believe" (1921, 2*s.* 6*d.*). I have, of course, written them in a style more suited to reading, and have added references and illustrations from other books.

do not believe in Determinism practically, they are very ready to accept it in theory as an excuse, if not for sin, at least for rejecting the claims of Christianity. The next most frequent question is, perhaps: "What has Christianity done?", one which comes up in one form or another nearly every Sunday. The others are largely stock objections gathered from the secularist speakers, chiefly criticizing teaching which they suppose to be Christian, but which I should regard as a caricature of Christian doctrines, crude theories of verbal inspiration, and of substitution, doctrines of everlasting punishment for men who, through no fault of their own, do not believe, etc. Often they are concerned with alleged pagan parallels to the life of Christ. These were more frequent when I first began. Of recent years the Roman Church has been very active in the Park, with the result that questions from Roman Catholics, put with the object of recommending their creed, or from ultra-Protestants designed as an attack on them, have become more common. The supposed "Conflict of Religion and Science," Bishops' incomes, disestablishment, religious persecutions, non-Biblical references to Christ, and purely social problems (though not to me very frequently) furnish other questions fairly regularly. Other typical questions and my answers to them can be found in my little books of *Question Time in Hyde Park*.* I have sorted them under subjects there, but have tried to print them exactly as they are put to me, and to a certain degree to keep the inconsequence of the order in which they come.

It is very easy, I think, to over-estimate the value of such work. People frequently say very kind things both in the Park and as you meet them in the streets. I could write a report with little stories of how this sceptic told me I had thrown an entirely new light on Christianity, or that Christian had been confirmed in his

* Series I, "Belief in God," 1918; Series II, "The Teaching and Person of Christ," 1919; Series III, "The Bible and the Creeds," 1921; Series IV, "Christianity in History" (in the press). S.P.C.K., 9*d*. each.

faith, without one untrue word, but which as a whole would be entirely misleading. To see a crowd of three hundred people eagerly interested in these great questions is an inspiring sight, but, as a matter of fact, I do not believe the questioners in Hyde Park are very serious. They come, for the most part, to be amused. A wrangle or a row will at once double the listeners, while a man being "run in" by the Police will detach not merely the attention but the persons of half your crowd. I have never in all the six years been asked to recommend a book (except once when I remarked the fact and, of course, immediately drew a request for such a recommendation). I can trace little attempt to take any real trouble to find out things except by such casual questions, very little even of consultation of the Bible at first hand, or of pains to inform themselves as to what the Church does and teaches, on the part of the questioners. The majority " only ask for information," as did Rosa Dartle.

Many of the bystanders, however, I am inclined to believe are more serious. I think many of them are Christians, and are troubled if not exactly with " difficulties " at any rate with a feeling that Christianity is challenged, and they are glad to hear answers to objections to it. In the last year or two there has been a distinct change in my audience. They seem to be older and better educated men, and the antagonistic element is smaller. But there is practically no result to be seen of the work, and, while I am under no delusions as to its positive value, I think that it is very serious if it is not done, and the case against Christianity and the Church goes by default. I do not lay much stress on answers and evidence. The controversial tone of the discussions and speeches in the Park is horrible. The real effect, if there is any, is gained by showing yourself reasonable, fair, courteous, in a word, Christian.

II

If I have not done much good to my audiences they have done much to me. I have learned a great deal

from them. Without going into the Park, for instance, I should never have realized the extraordinary confusion of mind that marks the ordinary run of men. Fully one half are quite unable to ask a plain question. They ramble on from one subject to another till you do not know what to pick out to reply to. They habitually use words in senses of their own, like Humpty Dumpty,* and you have to guess what they can possibly mean. I was asked the other day by a man (who, to be sure, had some sense of history) how I could say that the Iceni who fought with Boadicea against Julius Caesar could have drawn up the Icene Creed! Another at the end of a lecture on the *Argument from Design* (I think it was) asked: "Why do you come out here to attack the Christian faith?" I am glad to say that the audience laughed. Another once asked if hot cross buns were not a symbol of the sun proving that the life of Christ was a solar myth, and if the Apostles were not the twelve signs of the Zodiac. I was once asked by a man who invariably uses the word "reconcile" for "explain," "How do you reconcile a sterile and fertile living being denying himself his physical rights and taking the consequence of his acts?" which by a flash of intuition I took to mean, "Do you believe it is possible for a man to live chastely?" And it did!

So, again, the majority have what the Germans call an *Entweder, Oder* mind. They demand either this or that. They have no conception of complicated questions. The Bible must be either "true" or worthless. Man is either "free" or all his acts are determined beforehand. If he is limited at all he is not free; if he is not free he has no freedom. I thought at first that this was mere captiousness. I found that, seriously, men could not imagine anything between omnipotence and complete impotence. They are taken in by verbal tags. "Isn't it wrong to hate? How then can God hate sin?

* "Alice through the Looking Glass," chapter vi. "'When *I* use a word,' Humpty Dumpty said in rather a scornful tone, 'it means just what I choose it to mean—neither more nor less.'"

or how can it be right to hate father and mother?" "Doesn't 'it' say 'I create evil'? then God must be the author of evil." Analogies are convincing arguments. Because our Saviour and Buddha were both born miraculously (though the stories are entirely different in spirit and in detail) Christianity must be borrowed from Buddhism. A certain verbal logic is irresistible to them. The question, "Can God make a weight so heavy that he can't lift it?" seems to offer no alternative but to deny his omnipotence. "If God knows what man will do, isn't he responsible for his doing it?" "Was Judas to blame if it was foreordained that Christ should die?" "If the story of Genesis is not literal history then man is not fallen, and there was no need for Christ to redeem us." These are questions which apparently cause real difficulty to many men. Again, to men with no sense of history, who do not know why we believe in any event in the past, the question, "How do we know that Christ ever existed?" will reveal to them the fact that they do not know in the least how we know it.

It is quite clear that our present methods of teaching will not affect men in this state of mental development. What would such make of an ordinary sermon? As a matter of fact we have failed almost entirely to reach their minds. They know nothing of what the Church teaches, nothing of the course of theology or of the trend of criticism in the last seventy years. They still identify Christianity with the crude ideas of Calvinism. They quote the text, "he that believeth not shall be damned," as if belief meant mere verbal profession, and as if the Gospels had been written in English and there were no commentaries on them. They believe that the Revised Version is a watered-down edition—I am often asked, "What did they want to revise the Bible for?" They think that Canon Barnes' suggestion that the first chapters of Genesis are not necessarily literal history is a bold and daring innovation which no one before the Southend Church Congress ever dared to utter before Bishops. They have no idea of the large body of Christian scholarship and

theology produced in the last two generations, and no conception of the need of informing themselves.

In other words, we in Church and they in the Park are in different worlds. Our interests, our difficulties, our ideals, even our language, are entirely different. We are not dealing with the things that the mass of men need, or want, to know about. In all the six years that I have been in the Park I have never once been asked a question about ceremonial, or about all those subjects which form the main matter of conversation or sermon among some of us. The nearest approach to them was a query, "What is the Society of St. Peter and St. Paul?" put by a quite untypical questioner, and "Do you think it right to have images in Church?", asked for its connection with Roman Catholicism. They do not even ask about certain things that *do* matter; the meaning of Christian Worship and the nature of the Sacraments of which ceremonies are the accidents. We have got to get right back to fundamental and elementary questions for them. Most of the difficulties raised are, as it seems to me, merely superficial and captious, but every now and then we get fairly and squarely to the real questions that hinder men from coming to Christ, to where the Christian way and the pagan way are in direct opposition, to moral questions, to the law of marriage, to the duty of doing your best work, to the obligation of duty as against the claim of rights, to the power of character over environment, to the possibility and duty of chastity as against the lie that carnal sin is "natural." These are the real difficulties. Intellectual trouble, though often very real, only comes in the second place.

III

I have experienced, too, that only Catholic Christianity is able to stand the test of cross questioning and to meet the needs of men. I use the word in what I believe to be the true sense, though possibly not agreeing in every detail with what some of my hearers mean by the term. I say this though the platform from which I

have spoken is undenominational, and I have found it perfectly possible to work from such. Indeed, strange as it may sound, I am not sure that for the merely evidential side of the work it is not a better one. My method has been, when a question is asked involving denominational differences, to give, as fairly as I can, the views of the three great classes of Christians; those of the Roman Catholic Church, those of the Evangelical bodies, and those of the Church to which I belong and of the Eastern Churches. I can afford to praise their views, to point out wherein they are better than we are (it is an enormous help not to be obliged to make yourself out to be infallible) as in the devotion of the Roman Catholics, or the active service of the laity in the Evangelical bodies. I can warn my audience that I am probably biased in what I say about my own Church, for it must be obvious that if I think the others good I must think my own better or else I should not belong to it. I do not minimize the differences between us or underrate their seriousness, but I always insist on the far greater area of agreement.

This, I am sure, is the right method whether the platform is denominational or undenominational. One thing I have always resolved I will not do: I will not attack, or let myself be drawn into attacking, my fellow Christians. I do not wish even to "attack" atheism. The man on the platform can always score if he knows the tricks. He can always, be he ever so much in the wrong, turn the laugh against the objector. He always has the last word. But to score is useless and wrong. It only embitters your opponent. It does not convince him. It is worse still for your sympathisers. It gives them an unholy pleasure which is bad for them intellectually and morally. Even when questions are obviously meant to be offensive, to ignore the offence and to answer as if they were reasonable ones is the best. To put it on the lowest ground, your opponent at once alters his attitude. You get your audience with you. But the real reason is that this is the Christian and right way. The only exception is when a question is

meant to be obscene. Then you may rebuke, and without fear, and the offender will probably accept the rebuke. But that happens, I am glad to say, very seldom indeed. It is my great quarrel with the ordinary methods of the Park that people perpetually try to score, and the whole atmosphere of wrangling and controversy is odious.

But though, as I say, the particular points involved in Catholic Churchmanship do not often come prominently forward they are there in the background all the time. You have continually to insist that religion is a social and not a mere individual thing, which means ultimately the doctrine of the Church, that dogmas and creeds are necessary if man is to use his intellect in his religion, that theology is religion in scientific form. You have continually to insist that Christian life is not a matter of argument and theology (though these are necessary) but that it involves common worship, that men will not learn by talking, but by going down on their knees. You have to argue as to the close connection of mind and matter, and that means sacramentalism. You have to insist that sin must be repented of, and that repentance means being really sorry, owning up, and doing your best to make up; in technical language, contrition, confession, and satisfaction. You have to insist on the value of experience, especially on the pooled experience of experts, in other words, on the authority of the Church. While you can honour the Roman Church for her insistence on worship and her firm stand on the marriage law (indeed, I am constantly defending her against misrepresentation and sometimes even correcting her own members on points of her teaching), her refusal ever to own herself wrong seems to me to prevent her convincing the mass of men, and while recognizing the freedom and vigour of the Evangelical bodies I find many difficulties from what I cannot help considering the inadequateness of their theology and their defective sense of membership, difficulties which I think will always prevent their fully satisfying the man in the Park.

IV

No! the real failure of such undenominational work is that it has no vital connection with any living body of Christians. The real matter is, I contend, Christian life and worship. Argument and theology, though necessary, are secondary and rather superficial matters. And this conspicuous background of Christian life and worship we have not got in any effective form at any rate in connection with the propaganda of evidences. The Church ought to be doing this evidential work in connection with the life and worship of her parishes. We ought to be organizing it. We ought to have our army of speakers in all the parks and public places. It requires certain qualifications, but they are qualifications not very difficult of attainment. A speaker must have a good working knowledge of certain well defined and not very wide areas. He must possess a certain readiness in answering and a familiarity with the sort of questions likely to be asked. And he must be sure of his taste and his temper. But, after all, we have hundreds of men who could do the work.

And the scope is unlimited,—the actual scope in organizing speakers and platforms in the parks, and still more in backing up their work by writing and distributing apologetic literature. But this, I venture to urge, must be the outcome of actual work and of experience similar to that I have outlined. Books merely written in the study may easily fail of their mark. Then we want the organization of the distribution of such literature, its sale in such parks as allow selling, at church doors, and in shops, all over the country.

But, chiefly, the problem is that of bringing these people into connection with the life of the Church, of making them see it in a way that strikes them as real, speaking a language they understand and dealing with things they need. Frankly, I do not see these men and women who are accustomed to the freedom and open air unconventionality of the parks going into our churches as they are now. The ceremonial in many would simply

distract them. More than that, the stiffness, the constraint, the long rows of pews—the whole area crowded up with them—the fussing churchwardens, the high-pitched drawling music, and the inaudible reading, the number of little things that lead to a feeling of unreality, would at once choke them off. But that is another question. I want to leave off with the expression of my conviction that the difficulties of men are much more psychological and practical than intellectual, and that the dealing with the latter is a problem comparatively easy.

IV

THE STUDY OF DOGMATIC THEOLOGY

By W. J. Sparrow Simpson

THE most serious problem for dogmatic Theology at the present day is the demand that the historic dogmas of Christendom should be reconstructed. Restatement is said to be the only way by which the old Religion can be saved. We are, therefore, compelled to study what this process of reconstruction produces. That is illustrated best in the two chief dogmas of Christian Theology: the dogma concerning Christ and the dogma concerning God.

The reconstructed dogma concerning Christ asserts that when Jesus was called the Only Son of God, the intention was nothing more than to affirm that he is in some sense or other unique. Unique, for example, because the Spirit of God was imparted to him more largely than to any other man. And we are assured that so long as Christ's uniqueness in this sense is maintained, the substance of the Churches Faith is preserved, although the opinion that his personality is divine is rejected.

The reconstructed dogma concerning God has been represented in the following way: Is there a Trinity?

Yes certainly. That is to say "for our imagination the Father and the Spirit are distinct Beings, each with his own individuality." But to transfer this subjective distinction to the transcendent Deity, and to affirm the existence of persons in God is to be entirely deceived. What, then, is the Trinity? It is the simultaneous operation of the Deity in three different spheres. The Father is God in himself. The Son is God in history. The Spirit is God in the human heart. "There gentlemen," says a French writer, "you have my notion of the Trinity. It differs, I admit, from the theological conception of Athanasius. But it retains the essentials of the Christian idea."*

These reconstructions are momentous. Compared with these, many things for which Catholics contend are relatively insignificant. There are things which concern the superstructure; these concern the foundations. Therefore they require an attention proportioned to their fundamental character.

I

Consider them first from an *intellectual* point of view.

For modern thought the ultimate interpretations of Christ are only two. Either he is originally God, or else he is originally Man. In one case he pre-existed eternally, in the other he did not: or at best only ideally in God's mind, which may, of course, be said of any other man. The former is Incarnation of the Divine, the latter is the adoption of a human person.

Between these two Christologies the difference is immense. The idea of Incarnation is so glorious that words can hardly exaggerate its magnificence. But Christ, regarded as no more than a richly-gifted man, however unique, belongs to a different level of religious ideas. The humanitarian conception can never be equivalent to the Religion of the Incarnation.

Nor is the difference less between the historic dogma and the reconstructed dogma concerning the Trinity. The historic dogma affirms eternal distinctions within the Divine

* "Ménegoz Fidéisme," i, 337, 348, 351.

Being itself. The reconstructed dogma affirms that the distinctions are merely relative to men, and do not really exist in God at all. For whereas to our imagination God appears to be three, this is exactly what he is not.

We cannot, therefore, fail to see what acceptance of this reconstructed dogma means. It would mean that the Unitarian controversy was at an end, and was decided in favour of the Unitarian.

Now it is sometimes urged that the reconstructed dogma is far easier to believe than the historic dogma of the Trinity. But in reality that is not the case.

The hardest of all dogmas to believe is the *personality* of the Eternal. The dogma of the Trinity is far easier. For the critic will say that personality is a limitation. "If you form to yourself a living conception of a person must not this person of necessity be finite?"* Yet the reconstructed dogma is obliged to ascribe personality to the Eternal Being. It must do that, because Religion requires a Deity capable of moral relations with his worshippers. But he who affirms that the Ultimate Reality is personal (which is the most stupendous dogma it is possible to conceive) has no right to object to the Trinitarian dogma on the ground of its difficulties. Moreover, God is the perfection of personality. Is not human personality incomplete; forced to find in social communion beyond itself an intellectual completion which it cannot find within? Can you give a rational account of Deity as personality in isolation? Or is not personality, whatever else it includes, a capacity for fellowship? God must contain within himself all the resources of social fellowship which constitute the perfection of all the personal life of which we know. As Dr. Sanday said:† "Why should there not be in that abyss which we call God some differentiation of being or function which does not amount to division?" But God is not only personal; God is Love. That is the deepest thing we can say about him. But if we attempt to analyse the essential nature

* "Life of Schleiermacher," ii, 283. † "Christologies," p. 45.

of Love, all Love demands an object. What is the object of the love of God? The Unitarian can discover no object for God's love except the human race. But how can the creature be an adequate object for the love which is uncreated? Now the dogma of an essential Trinity firmly establishes the fact that God is Love; because it declares that love is eternally given and returned and shared within the inner life of Deity; that there is in God the Lover and the Beloved and the Love that unites them, and that the Love which unites is not abstract but personal. And it is surely no accident that the revelation of God as love coincides with the revelation that God has a Son.

God conceived as a solitary Person tends always to fade away into a mere abstraction. It is the Trinitarian dogma which maintains the profoundest conception of Divine personality and of Love.

Of course this does not mean that the dogma of the Trinity presents no difficulties. Augustine's sentence will always haunt our memories. "I speak of God: you do not comprehend. If you did comprehend it would not be God of whom I should be speaking." But that applies to *every* human thought of Deity. It applies to the dogma of God as personal, just as much as to the dogma of God as Trinity. If the human mind is incompetent to say whether God is Trinity, it is equally incompetent to say whether God is personal.

Every conception presents its difficulties. Yet, unless our knowledge of God is reduced to sheer relativity, revelation, while inadequate, must be true as far as it goes. But I say without hesitation that the dogma of the essential Trinity is the most rational idea of God ever presented to the mind of man.

The reconstructors of dogmatic Theology appear strangely unconscious of the appalling difference between the historic Faith and their own reconstructions. How otherwise could they offer such amazingly contrasted ideas, as if they were equivalent? The substitution of an inspired and saintly man for the Incarnate God, of the Unitarian Deity for the inner distinctions of love

within the Deity; these are differences of enormous magnitude. Neither in the case of the Trinity, nor of the Incarnation, can we accept the reconstructed dogma as equivalent to the historic, unless we are afflicted with a constitutional incapacity to appreciate the plainest distinctions in dogmatic Truth.

II

In the second place we must regard the historic dogma from a *critical* point of view.

The liberal critic declares that the reconstructed dogma represents the Christianity of Christ, whereas the historic dogma is a noble effort if you will, but a complete misinterpretation, due to primitive incompetence, under the influence of inevitable, but unfortunate, presuppositions.

But consider: how did the historic dogma arise? The entire Apostolic Church arrived at the belief that Jesus was originally Divine. That is certain, not only from the Johannine teaching that the Word was God and became flesh, but also from the Pauline teaching which describes him as being first in the form of God, and afterwards in the form of man, and which undeniably regards the form of God as being just as real in Christ as the form of man. Hence for St. Paul the condescension of the Divine into the human is the supremest illustration of humility.

How is this Apostolic belief to be accounted for? To ascribe it to primitive incompetence and unfortunate presuppositions is a counsel of despair, seeing that the product is a perfectly self-consistent and singularly noble conception of God and his action in behalf of man. The Catholic dogma of Incarnation is incomparably too sublime to be the product of uncritical incapacity. But it *is* accounted for by ascribing it to the overwhelming impression of a character and a claim whose equal have never been experienced elsewhere either before or since. Men were driven to apply to Christ expressions hitherto applied to Deity, because nothing but Incarnation could explain their experience.

And since the Church proclaimed that Jesus was originally divine, it was compelled to face the question, How reconcile the divinity of Jesus with the dogma that God is one? Now to assert a Trinity of external Divine appearances would be no solution whatever. For if Jesus is God, and the Father is God, and yet God is one, the only possible solution lies in eternal distinctions *within* the Being of the Deity.

This is the reason why Christendom resisted with all its force every attempt to substitute a Trinity of external manifestations for a Trinity of essential reality. The dogma of Incarnation could only be secured this way. The historic Christology and the Holy Trinity stand or fall together.

III

But there is a third point of view. The value of the dogmas of Christendom cannot be finally decided by the historical critic. For the *religious spirit* must have its say concerning God in history.

History is studied to-day as a purely natural phenomenon. The supernatural world is left out. That is not the province of the scientific historian. This scientific method is, for its purpose, of peculiar worth. Just as the astronomer can map the stars without inquiring whose glory the heavens declare, and can even say that for his particular purpose he had no need of the hypothesis of a Deity; so the critical historian can study the dogmas of Religion without inquiring whether the Being called God exists. This is perfectly legitimate, so long as the critic remembers that his treatment is artificially restricted, and therefore incomplete.

When the critic confronts the fact of Christ, and following the critical method excludes the supernatural, he is driven to one of two alternatives.* Either he must force Christ into the limits of the strictly human, rejecting his divinity; or else he must confess that history, in the limits of the purely natural, is unable to account for him. Now the entire criticism upon

* Cf. Loofs.

Christ during the last hundred years or more demonstrates the impossibility of doing justice to his personality within the limits of the purely human. That means not only that God is in history, but more definitely that the living God is related to Christ in a manner in which he is related to no one else.

But if that is the case, the action of God in history cannot be confined to this. For God is concerned not only with the *existence* of Christ but also with the *interpretation* of Christ. Dogma can be no mere product of unaided human reflection. Of course there is a very large human element in it, but also there is a divine. There has been a providential over-ruling. God determined the time, and made preparations for Christ's appearing. The essential presuppositions which lay ready in the ethical monotheism of Israel, and in the metaphysics of the Greeks, were not there by accident: they were providentially provided. The Apostolic interpretations of Christ and of God were not unfortunate mistakes, which might have been escaped if the Twelve had been superseded by critics of a later period. And the fundamental dogmas of the Church are not the mere opinions of a committee; they are the product of a divine co-operation with the intelligence of man. This is, I acknowledge, a tremendous claim. But nothing less than this will really satisfy the requirements of the religious spirit.

For consider the consequences involved in the opposite view. If during the entire course of its existence hitherto, Christendom has everywhere affirmed, as the foundations of Christianity, conceptions concerning Christ and God which are entirely mistaken, it is difficult to see what interest the Father of our Lord Jesus Christ can have had in a revelation which he has silently allowed to be fundamentally perverted.

Nor is it easy to see how Christianity can be the final revelation, when Christianity is declared to be something to which the Church has never been committed, and which the Apostles did not teach. The reconstructed dogma encourages the opinion of the modern liberal

Jew, that Christianity is only a stage of transition, an introduction to the final religion: the final religion being a sort of modernized Unitarianism.

If these historic dogmas are, as the Church believes, the product of the action of God on the mind of man, their dethronement, and the substitution of their contraries, is a matter of unutterable solemnity.

But the reconstructed dogmas must also be considered in their *practical effect* on human life. It is somehow taken for granted that different dogmas concerning God and Christ will possess the same constraining and elevating power. But this is an astonishing assumption which cannot be justified.

In the reconstructed dogma Christ is a man endowed with singular gifts of the Holy Ghost; in the historic dogma Christ is very God under human conditions. In the one case God sent a messenger. In the other he came himself. In the one he laid the burden of the world's sins upon a man. In the other he bore the burden of those sins in person in his own Body on the Tree.

Two doctrines so immensely different can never make the same appeal.

I cannot forget that remarkable passage in the Essays of Martineau the Unitarian, in which he criticizes the coldness of Unitarian devotion, and contrasts it with the fervour of the devotional language of the Church.

"I am constrained to say," he wrote, "that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy on the whole of the true genius of Christianity. In devotional literature and religious thought, I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold. I

cannot help this. I can only say I am sure it is no perversity; and I believe the preference is founded in reason and nature, and is already widely spread amongst us."*

These are memorable words. The gifted writer is keenly aware that the historic dogma concerning Christ elicits a devotional fervour which the Unitarian dogma does not. Surely the cause of the difference is not hard to find. The difference in the worshippers' response is due to the difference in their conception of the Deity. The God of the Christian has done for his servants all that the God of the Unitarian has done, and infinitely more. The God of the Unitarian has sent his messengers. The God of the Christian has come himself. The one knows human life theoretically; the other by his own most awful experience.

Who can question which of these two conceptions is the stronger appeal to human love and gratitude? If the response of the creatures' love should be in proportion to the Creator's goodness displayed, then the God of the Christian deserves to be loved with a deeper intensity than the God of the Unitarian.

Among all the religious dogmas in the world nothing has ever appealed to the heart and conscience of mankind as the Cross of Jesus Christ. But it has been the Cross interpreted as the experience of Incarnate Deity. That, as a simple matter of fact, has been the historic Faith. It is that belief which has endowed the Cross with such mighty overwhelming power of appeal.

If for that historic dogma is substituted the reconstructed idea, it is unreasonable to expect this Unitarian dogma to have the same effect. How can it, when the very basis of its distinctive appeal has been destroyed?

My conclusion therefore is this. Regarded in any of these four ways, intellectual, critical, religious, or practical, the dogmatic Theology of the Church has distinctive values all its own. It cannot be replaced by recent reconstructions, except at the price of substituting an

* Martineau, "Essays," ii, 375.

entirely different religion with widely different influence, for the religion which has hitherto prevailed under the historic name of Christianity.

To teach, to guard, and to perpetuate these dogmas of the Faith, in an age bewildered with confusions and substitutes, yet wistful and desirous to know what is the Truth, is our sacred trust. No greater can be conceived. Ever since I was old enough to understand their meaning, St. Vincent's famous words have commanded my reason and haunted my memory. "Keep that which is committed to thee, that which thou hast received not that which thou hast devised . . . that which is committed to thee, let that remain with thee and that deliver . . . I will not have one thing for another. . . . O Priest, O Teacher, if God's gift has made thee qualified, be the Bezaleel of the spiritual tabernacle, engrave the precious stones of God's doctrine, faithfully set them, wisely adorn them, give them brightness, give them grace, give them beauty. That which men before believed obscurely, let them by thy exposition understand more clearly. . . . Yet for all this, in such sort deliver the same things which thou hast learned, that while thou teachest newly yet thou never teachest what is new."

That is to say, restate the ancient Truth in terms intelligible to modern needs, but take care that it is the ancient Truth which you restate. Let restatement be the preservation of substantial identity; not the substitution of the contrary idea. For the Faith must share the characteristic of its Lord, the same yesterday, to-day, and for ever.

Intellectual Efficiency

V

THE STUDY OF MORAL THEOLOGY

By Lawrence Phillips

FEW years ago, at the beginning of the War, I happened to say something to the Principal of a Theological College about Moral Theology. He looked at me with a puzzled expression, and asked, "What do you mean by Moral Theology?" The question shows how much progress has been made in a short time; for such a question would be impossible to-day, coming from such a source. Not only have several books on the subject been written by Priests of the English Church, but every candidate for Ordination is examined on the elements of the subject. I do not suppose there is anyone in this audience who has not some notion of what Moral Theology means. But as there is a certain amount of confusion, even among experts, as to the exact scope of Moral Theology, it may be as well to begin by stating in what sense I propose to use it at this Conference.

I am content to accept the definition of Moral Theology in Roman Catholic manuals as "the Science based on Revelation as well as Reason, which treats of human acts so far as they are means towards attaining our supernatural end." I should prefer, however, to put this slightly differently. Moral Theology, I should prefer to say, is the theological science which deals with the moral value of human actions. It is one of the sciences which deal with values, and depend on our value judgements. Dogmatic Theology is, on the whole, a science of facts. Moral Theology is, on the whole, a science of values. Other sciences which deal with values are Politics and Economics. Politics deals with the value of human acts in their contribution to general

social well-being. Economics deals with the value of human acts in the production of wealth. Moral Theology differs from these in dealing with human acts not in relation to some partial and temporary end, such as the production of wealth, or even the well-being of society, but in relation to our supreme and eternal end. In more ordinary language we may say that Moral Theology is the systematic consideration of what is right or wrong. It is larger than Casuistry, which consists in the application of the principles of Moral Theology to particular cases, or problems. Whether it is distinct from Ascetic Theology, or the science which deals with the moral ideal, as distinct from the moral minimum, is a question which I shall touch upon presently.

If we accept this definition it is easy to see the importance of Moral Theology. Science, truly so called, is always important, even in merely theoretical matters, for Science means systematized knowledge. It is only by systematizing what we think to be our knowledge that we can tell whether it is really knowledge, and distinguish between Appearance and Reality. A stick in the water appears to be bent. But no one, in such a case, believes even his own eyes. He believes in Science, which by co-ordinating the pronouncements of his various senses tells him that he can attain to a consistent and harmonious view of the universe only by rejecting the testimony of his eyes as mere appearance. Co-ordination, or coherence, is our only test of truth. But if Science, which co-ordinates our impressions, is important in theoretical matters, it is much more important in practical matters. Our judgements as to values are apt to be quite as apparently contradictory as our judgements about facts, like the stick in the water. This may be concealed from our observation while morality is exempted from the disintegrating analysis of thought, as happens during certain periods of history. It may be taken on trust, on the authority of custom or religion. Such a period existed among us until quite recently. Although the dogmas of the Church were called in question, there was a general

agreement as to the principles and even the application of Christian morality. But such agreement no longer exists. There is hardly any moral statement which would not now be denied in some quarters. The only remedy for this state of things is Moral Science, which must be constructed by co-ordinating and harmonizing our moral judgements. This is the province of Ethics, which differs from Moral Theology only in being compelled to ignore the data provided by Revelation and the experience of the Church, data which we Christians believe to be the most important of all.

This is the chief function of Moral Theology—to re-lay the foundations of a Christian Ethic. But another function, though subordinate, is still of great value, namely, to apply the principles of Christian morality to everyday life. People want to know whether it is right or wrong for the innocent wife of an adulterer to re-marry, and why? Is it right or wrong to take any steps to prevent conception? Is it right or wrong to give soldiers packets of chemicals to enable them to commit fornication without any injurious physical consequences? Is it right or wrong to starve oneself to death, as a protest against imprisonment? Is it right or wrong to play cards for money, or on Sunday? These, and many such questions, are constantly being discussed. Everyone has a conviction about them, but such convictions are apt to desert us if we come across an intelligent person with a different conviction. Plato compared such convictions to the statues of the great sculptor Daedalus, which were able actually to move, so life-like were they. They need, like those statues, to be chained to their place by a scientific explanation or they will run away. This explanation it is the function of Moral Theology to give. The Clergy of the English Church are sadly handicapped, in comparison with their Roman brethren, in having received, until lately, no instruction on such points. "It is perilous," said Bishop Westcott truly, "to trust to an uncultivated notion of duty for an improvised solution of unforeseen

difficulties." * Fortunately, however, the importance of Moral Theology is becoming more and more readily admitted, even by those who are not to be suspected of any prejudice in favour of the Church. Thus, Dr. Forsyth, the eminent Congregationalist, pronounces that "Casuistry is inevitable, the only question is whether it shall be based on principles or rule of thumb."† It is coming to be recognized by all who are in earnest about the religious life, for instance by the Society of Friends. In this connection a recent writer claims that "if St. Thomas were here, he would surely give his approval to a system of ethical enquiry belonging to an ecclesiastical region very far removed from his own, yet sharing in his own exactness of vision and clearness of penetration. It is to be found in the rules for self-examination issued by the Society of Friends to its own members and worshippers; and if anyone were to enquire for a modern system of Casuistry, respecting the freedom of the individual, yet guiding him with good counsel and ripe experience, he might do worse than study these unpretentious but wise and searching pages."‡ It was probably the training in Moral as much as in Dogmatic Theology which so keenly interested the agnostic Huxley in the education given to Roman ordinands. In a well-known passage of his "Lay Sermons" he writes: "It was my good fortune some time ago to pay a visit to one of the most important institutions in which the Clergy of the Roman Church are trained, and it seemed to me that the difference between these men and the comfortable champions of —— and —— was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard. The Catholic Priest is trained to know his busi-

* G. W. E. Russell, "Politics and Personalities," p. 124.

† T. P. Forsyth, "Christian Ethics of War," p. 19.

‡ "Expositor," December 1915, p. 535. See also "The Christian Discipline of the Society of Friends," 1906, and "General Advices and Queries," 1911; cp. an article on "The Revival of Casuistry" in "The Hibbert Journal," July 1919, by I. Abrahams.

ness and to do it effectually. . . . I heartily respect an organization which faces its enemies in this way."

But we have still to face the question why, if these things are so, Moral Theology, and especially Casuistry, has somewhat of a bad name, even in the Roman Church, and still more outside it. I suggest that there are several explanations. In the first place, Moral Theology is directly concerned with practice, and therefore is likely to arouse more lively opposition than Dogmatic Theology. A young Nonconformist once preached clearly and bravely on a question of Morality. "Young man," said his deacons in the vestry, "you stick to doctrine, doctrine hurts nobody."* Another explanation is that it is the business of the Moral Theologian especially to consider the cases which lie on the boundary line between right and wrong. He is anxious to give everyone the benefit of any doubt, and to refrain from condemnation if he can. But the result may be to condone what should not be condoned. "The very habit," says Burke, "of stating these extreme cases is not very laudable or safe, because in general it is not right to turn our duties into doubts."† It was this laxity which aroused the fierce opposition of Pascal and has done more than anything to give Moral Theology its bad reputation. Possibly the remedy would be to combine the study of Ascetic Theology (the science of the Christian ideal) with Moral Theology (the science of the Christian minimum). This does in fact represent the tendency of some modern writers on Moral Theology, such as Müller, Lehmkuhl, and Bouquillon. Then again Moral Theology seems to many people too remote from practical life. So Bishop Ullathorne's advice to a young Priest was: "Never either for yourself or your people let your Moral Theology be your guide in direction." If that is literally true, Moral Theology would have only a speculative interest. But what Bishop Ullathorne probably meant was that we must beware of regarding

* J. W. Horsley, "How Criminals are Made," p. 43.

† "Appeal from New to Old Whigs."

human beings as all alike. Everyone, on the contrary, is unique. As Oscar Wilde said, "People should not be treated as the rule, but all of them as exceptions." But this does not mean that rules, and general laws, are of no use in spiritual treatment. For the same criticism applies with regard to any art. Every art is based on some science, and cannot progress beyond mere rule of thumb without science. But the better the artist the less he goes by general rules, the more he treats uniquely every individual object of his art. Thus a doctor would be a very poor doctor without the sciences of Physiology and Pathology. But the doctor has not merely to use these sciences, but also the art of Medicine. And though some of the practices of this art can be classified under general rules and stored in text-books, the good doctor differs from the bad one in being less dependent on the text-book. A slightly different point of view is that expressed by Lord French in his last book. "A life-long experience of military study," he writes, "had taught me that the principle of the tactical employment of troops must be instinctive. I knew that in putting the science of war into practice it was necessary that its main tenets should form, so to speak, part of one's flesh and blood. In war there is little time to think, and the right thing to do must come like a flash—it must present itself to the mind as perfectly *obvious*."* But this is, of course, not derogatory to science. It is not those who are ignorant of medical or military science to whom the right course of action instinctively suggests itself, but those who have so thoroughly assimilated its principles, who have brooded over its problems so often, that nothing takes them by surprise. What is true of the healing of the body is no less true of the healing of the soul. The priest, like the soldier, has in his hand-to-hand warfare with evil "little time to think," and "the right thing to do will come as a flash," to use Lord French's phrase, only if he has trained his mind and exercised his judgement constantly on problems which,

* Viscount French, "1914," p. 11.

though not exactly like the one he may be dealing with, are not entirely unfamiliar.

If you have followed me so far in admitting the importance of Moral Theology, you will desire some suggestions as to how this study may best be furthered amongst us. Now here we have to confess to a serious disability. The obvious advice to give to those who desire to enter upon the study of a science is to discover what has already been elaborated by other minds, and especially to master some text-books on the subject. Unfortunately there is no text-book written by a member of the English Church. The nearest approach to it is Elmendorf's "Elements of Moral Theology," published in New York in 1896, and now, I believe, out of print, or Bishop Webb's "Cure of Souls," published more recently by Messrs. Mowbray. Neither book, however, covers the ground, or is very satisfactory. It is necessary, therefore, to have recourse to the manuals written by Roman Catholic writers. These, however, are open to other objections. In the first place, a large number of questions are closed for Roman theologians which, for good or evil, are still open questions for us. Secondly, the distinction which runs through the whole of Roman theology between mortal and venial sins seems to have been unduly influenced by the penitential discipline of that Church. The original and, as it seems to me, true meaning of mortal sin is the sin which represents such determined hostility to goodness that it cuts off the soul from God and Grace. But in the Roman Church, mortal sin has practically come to mean sin which is serious enough to require confession and absolution.* Another objection to the use of Roman manuals in the case of some at least of our clergy is that they are usually in Latin. The only two known to me

* It has been suggested to me that I am accusing the Roman theologians of having practically abjured the original and Catholic definition of mortal sin, and substituted another. I have no objection to their *definition*. But their interpretation and application of this definition in Moral Theology seems to me to be open to the criticism in the text.

which are in English, viz., that by Thomas Slater in two volumes, published by Benziger of New York, and the five volume work by Koch and Preuss, published by Herder, are too short to deal with the problems raised adequately. In Latin there are, of course, a number of books on a sufficient scale. Good bibliographies may be found in The Revd. F. Belton's Manual for confessors, published by Knott, and The Revd. K. E. Kirk's recent book with the title, "Some Principles of Moral Theology," published last year by Longman's. It is evident, however, that students of this subject will have to depend on oral teaching until an Anglican text-book is available. Unfortunately the difficulties in the way of producing such a text-book are considerable. In the first place there is the chaotic condition of our Canon Law. It is difficult to know what is still binding and what is obsolete. Then there is the absence of any authoritative standard. Even the authority of Scripture can no longer be confidently appealed to as settling a disputed point, for critical methods have produced a feeling of uncertainty as to the extent, if not the existence, of the authority of Scripture. And lastly, there is the fundamental divergence between the English and Roman Church as to works of supererogation. The whole Roman theology is based on the idea that there is a certain minimum of conduct which is obligatory, but that there are actions which are in no sense obligatory, and yet required for a perfect life. On this is based the distinction between Counsels and Precepts. But this distinction is, of course, denied by our formularies. " Voluntary works," we read in Article XIV, " besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety, for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say; We are unprofitable servants." This is not the place to discuss this problem. It is mentioned

only as one of the difficulties in the way of constructing an Anglican Moral Theology. Nevertheless this is eminently one of those matters where the best is the enemy of the good. It is to be hoped that here at least fools may rightly step in where angels fear to tread, in order that, even through their failures, their successors may learn to do better. For it is indeed a reproach to the English Church that, while there is a science of everything else, the Church of England has not yet produced a single attempt to consider in a detailed and systematic manner what it means to live a Christian life.

Part II

Practical Efficiency

VI

THE CONDUCT OF WORSHIP

By S. R. P. Moulsdale

THERE are few responsibilities of the Priest more grave than that which places him at the head of the people to lead them to the very Presence of their Creator in Public Worship. He is to be to them their director and guide so that they may worthily approach the Divine Majesty, be lifted up in heart and mind to the heavenly places, and experience conscious contact with the Infinite and Eternal through the mediation of our Blessed Lord and the power of the Holy Ghost.

We should shrink from such a grave burden of responsibility unless we felt that we had behind us the age-long experience of the practice of the Church Catholic, the home of Saints and the Mother of all true worship. It is only by a firm adherence to her traditions and a resolve to profit by her treasures of wisdom that we can have courage to undertake the work. For Catholic consent is nothing but the united witness, reaching down the ages, of souls that have lived and died in grace, have submitted to the divine guidance of God the Holy Ghost, and proclaim with unanimity that they were saved by the security of the Catholic Faith, the certitude of the Catholic Sacraments, and the uplift of Catholic Worship. We must then, with confidence, hark back for our exemplars of worship to the ages of

faith, turn to the times when men loved our Blessed Lord with a simple fervour that puts us to shame, and with joy draw water out of the great wells of salvation dug by our forefathers.

In the ancient liturgies and sacramentaries of the Church we have a vast store and wealth of worship of which only the merest fragments have been used in the construction of our Book of Common Prayer. Take, for example, only one point. We all love and admire the beauty, the terseness, and vigour of the Collects. But quite half of those in the Prayer Book are modern imitations of the ancient forms. Still, the majority of these were composed by men amongst whom the traditional structure and rhythm of the ancient *Collecta* of the Western Church had not yet perished. They are vastly superior to those modern productions which appear from time to time in authorized forms of service for special occasions, written, one might think, by men who have not the least notion of how a Collect should scan. Cranmer knew the secret. The ring of the old Mass *Collecta*, *Secreta*, and *Post-communio* still lingered in his ears, and for this reason his paraphrases (one can hardly term them translations) of the prayers of the Church are at once the admiration and the despair of our modern liturgical tyros.

You will not need to be reminded that of the three ancient collective prayers of the Mass, the Collect proper, the Secret, and the Post-communion, the Prayer Book has retained only the first. What a quarry there is for materials of construction of the English Liturgy of the future! For I cannot believe that the forthcoming revision of the Prayer Book will represent in the least the height of devotion of which the Church of England is capable, or that it will grant to us even a reasonable share in the heritage of our Catholic forefathers. We are still to be afflicted and our simple folk bewildered by turgid Teutonic exhortations; for instance, the address to the godparents at Holy Baptism, an exhortation which consists of two long sentences, the one of sixty-five words, and the other of one hundred

and forty. Its sentiments are admirable, the expression of them deplorable.

I will say more later of the sources to which we may turn for the recovery of our birthright of Catholic worship. Let us now state the problem with which we are confronted as Priests. It is this. Like Ezra and Nehemiah we have once more to set the altar upon its base and restore the ruined temple of our spiritual ancestors. For in the dark and dismal days of the Church of England the tradition of Catholic public worship wellnigh perished. We thank God that the spirit of private devotion still survived in many pious souls, that John Mason Neale sang truly when he said: "Many a fervent prayer ascends from many a hidden spot," but the Church had let men and women forget the power of the Mass, they had lost the tradition of Catholic worship, we could no longer assume that they knew why they had come to the Holy Sacrifice or what they were to do in the Divine Presence. And we must remember this constantly. Our people need to be re-taught, patiently, considerately, gently, how to worship. They must learn once more the force and vigour of mental prayer, they must be brought to know how to find the Hidden God in the Lord's Service, to hold him whom their soul loveth and not let him go. This must especially be the case if what our Lord himself described as the crowning proof of his mission is to be fulfilled and the poor are to be evangelized.

One would suggest in this connection the great value of what may be called "Masses of Instruction," especially, but not exclusively, for children. A Priest kneels in the body of the church with the congregation, he instructs them slowly and reverently as to what is being done. He leads their devotions and directs their intention. He shows them how to make fervent acts of worship, and particularly of spiritual communion. They are told to pray in silence for the special graces they individually need. Such instructions should be repeated again and again until a real habit of devotion has been formed. Such living teaching effects what can never be

done merely by giving out books of devotion, however excellent many of these may be. It will rescue our folk from the habit, all too common, of dreaming throughout the Mass or finding it tedious. I have read a book in which the writer makes a peasant child say, "The Mass is very long, unless you love God very much." This is a saying true to the experience of most of us.

Surely we are all convinced that the faithful are often bewildered and distracted, and their worship impeded by our variety of "uses" in the Church of England and particularly amongst Catholics. Speaking as one who goes about a good deal and is often dependent in vacation upon the charity of a brother Priest for an altar, it seems sometimes as if no two churches in England have exactly the same Eucharistic customs. We have most extraordinary examples of self-willed and arbitrary eclecticism. I know one celebrant who inserts ten or twelve Collects as intercessions for various objects before the Prayer for the Church Militant. It was the glory of the Anglo-Catholic Congress of last year to show us the strength of the movement and thereby to infuse into it joy and encouragement throughout the whole English-speaking world. Lonely pioneers were cheered and inspired. The man in the street was impressed. He saw the strength and virility of the Catholic movement. The Bishops recognized that we could no longer be regarded as eccentric pariahs. Would it not be a great triumph for this Priests' Convention if we could agree firmly upon some broad but definite guiding principles of uniformity in the conduct of worship, if we could put an end to the jarring arguments between the adherents of the Sarum Use, the Western Use, and the "English" Use? Cannot we do something to secure that at least so far as Catholics are concerned "now from henceforth all the whole realm shall have but one use"?

It seems to me that such uniformity must be based upon the Book of Common Prayer *so far as it goes*. One cannot suggest a return to the idea of our "incomparable liturgy," nor to the despite of antiquity which led people to glory in its incomparability. English Catholic

devotion has burst the bounds of Acts of Uniformity. The worship of our people can no longer be measured by what really is the irreducible minimum of decency in worship that was exacted from an Elizabethan Puritan who wanted to retain office in the Church of England. In other words, the Prayer Book is our low gear; it is not our speed limit. On the other hand, it is difficult to be patient with some of our brethren whose boast it is that they have abolished the Prayer Book, so far as the services in their particular church are concerned. It is hard to see why they may not be called protestants of the worst type, those in whom private judgement has been exercised to the abolition of all sense of authority. But that the Book of Common Prayer needs supplementing, and that it will be supplemented by Catholics, must be assumed.

I submit, first of all, that the great principle of worship in the vernacular must be admitted. During the Middle Ages the unity of the Western Rite had been obscured by a great encrustation of diocesan uses. Local rites, such as our own Use of Sarum, had added detail after detail. Now, one rule laid down at the Tridentine reformation of the Missal was that a new Missal should not be made, but that the existing one should be restored "according to the custom of the holy Fathers." One important exception was made. Any rite could be kept that could show a prescription of at least two centuries. Now, the use of the vernacular in the English Rite has a prescription of over three and a half centuries, and I submit that it should be retained and be in use.

The modern revisers of the Prayer Book have exhibited a singularly timid reluctance to agree to the very modest suggestion that our first vernacular Canon of the Mass, that of the Prayer Book of 1549, should be restored to us. This is unfortunate, because it would have supplied a centre of unity to Catholics. Is the time not ripe for us to ask that our branch of the Church Catholic should authoritatively give us back the rock from which the Canon of 1549 was hewn, I mean that

grand possession of Western Christendom, the Gelasian Canon of the Mass? Let us remind ourselves that this great prayer is found first in its entirety in the so-called Sacramentary of Gelasius, in a manuscript dating from the seventh century. References to it can be traced to the fourth century. It is clearly quoted in a work long attributed to St. Ambrose, but which in any case dates back to the fifth century. There is an old and constant tradition that St. Gregory the Great, at about the beginning of the seventh century, made some slight modifications in it and that he was the last to touch it.

For at least 1300 years then, intact and immutable, has this noble Consecration Prayer formed the basis of the Western Rite. Without exaggeration we may describe it as the oldest living liturgical prayer in Christendom. Through all the Middle Ages our English Rite followed it. It is free from anything that implies any mediaeval developments of Eucharistic doctrine. It stands unaltered in the Roman Mass of to-day. It is our inalienable heritage as Priests of the Church Catholic in the West, and we must voice the claim that in any real liturgical reform that professes to be based upon primitive principles our birthright must be restored to us if the conduct of worship in the Church of England is to witness to her continuity with the ancient Catholic Church of this land.

The mediaeval Use of Sarum was a very complicated use. Doubtless very many of its customs were of long standing and could have claimed the prescriptive right allowed by the Tridentine reform. But we must certainly admit the justice of many of the criticisms which are passed upon it in the preface "Concerning the Ceremonies of the Church." The *jus liturgicum* of the episcopate had been exercised to its utmost extent. But what would Cranmer have said (to say nothing of St. Augustine) had he lived in our day and seen every parish-Priest a law unto himself? We must take warning by the errors and mishaps of the past. There is nothing which alienates the laity more than the multiplication of ceremonies, the significance of which they cannot

understand. Superficial ceremonialism is a real danger, and a kindred evil is the casual and haphazard way in which the ceremonial of the altar is carried out by many Priests. Abrupt and jerky movements, the absence of real dignity, the neglect of reverence, these are things which ought not to be tolerated. We may well contrast with such crudities the simple but stately dignity of our service of yesterday morning, which might convince the most perfunctory that it is possible for ceremonial to be elaborate without being fussy.

My time is too short to allow me to deal with the adjuncts of worship, but a word must be said about music. I do not think the Church in England has ever been richer in hymnody than now, and very much has been done during recent years by the Church Music Society to improve taste in hymns. Merbecke is, of course, our original effort in England to adapt the old music to the vernacular. I suggest, however, that we are slow to recognize the beauty and simplicity of many of the more recent adaptations of the traditional music of the Church to the English Rite. We do not know how easily the simpler Masses are learnt by the people, how well they are sung when once they are learnt, how their strong melodies never seem to pall upon us. They can be sung splendidly by a rural congregation. The mistake is often made of beginning with too elaborate music, and the natural result is that both choir and congregation lose heart. How much more in accord with the spirit of Catholic worship is the simplest plain-chant service than most of the modern settings that are produced for parish choirs! But I am of opinion that plain-song that has been recast in Anglican forms is seldom successful.

One cannot conclude without a word about non-liturgical devotions. Let us recognize that in every part of the Church and in all times these have been found useful, edifying, and necessary. During the War they received an impetus and evoked a great response. But they are essentially temporary and transient. They will vary much with the temperament of different

congregations. So long as the Church has life she will bring forth from her treasures things new and old. But these non-liturgical devotions should be sparingly used. To some extent they are emotional rather than devotional, and we have already been warned of the dangers of emotion if it is divorced from reason.

Let our work then for the glory of God and the good of his people be to translate the *lex credendi* into the *lex orandi* and to see that the conduct of worship is ever based upon and conformed to the unchanging Faith of the Catholic Church. We will neither be liberal with what is not our own, nor generous with what does not belong to us.

VII

THE HOLY EUCHARIST

By H. F. B. Mackay

THE Holy Eucharist has been the battleground of the Catholic movement. Had the Eucharist held its central place in Christian life in England throughout the last three centuries no Catholic movement would have been necessary. The Catholic movement was necessary because the vast majority of the English had lost sight of the scene which our Lord designed to give himself his supreme opportunity with all generations of men. The world, the flesh, and the devil have all devised for themselves occasions which give them their finest chance. Our Lord has sought to counter them by doing the same, and the scene, the occasion, which gives our Lord his finest chance is the Eucharist. In this scene, on this occasion, our Lord gives us his human presence as well as his divine presence. And he does so with the most practical purpose, not only that we should adore him present and find in him the focus of our worship, but that we should

offer his consummated Sacrifice, obtaining the graces of the redemption of the Cross, and receive him into our bodies and souls, " that our sinful bodies may be made clean by his body and our souls washed through his most precious blood."

This, then, is his supreme opportunity with us, because here he concentrates himself, as it were, in a point, that we creatures of time and place may be united to him in that point; his supreme opportunity, because here we, trivial and vain so often in our thoughts, are forced to be at our noblest, our most recollected, our most reverent: because here is a brief space in which we dare think none but the holiest thoughts and frame none but the highest aspirations, a space in which we deliberately put ourselves into vital union with the King of kings, renewing our allegiance to him and co-operating with him in his redemptive work.

We are all agreed that this Convention will have gone far to fulfil its purpose if it results in the purifying and deepening of our own relation to the Eucharist, in a nobler presentation of the Eucharist in the midst of the assembly, in a more devout and general recourse to the Eucharist on the part of those committed to our charge.

If we survey the position which our movement has reached in its restoration of the Eucharist we find that the sanctuaries have been restored throughout England and now usually present a decent and Christian appearance. Looking for a moment at the multitude of churches in which the full Catholic life has not yet been fully restored, we see that the Zwinglian or Calvinist furnishings have disappeared and where a Catholic standard has not yet been reached the standard is at least Lutheran. But the churches are still hardly used at all except at service time and are apt to strike a visitor with a sense of coldness and emptiness.

There is now an eight o'clock celebration of the Eucharist on Sundays in the majority of places, or a celebration alternately at eight and at noon; very few people attend and communicate. There is also a Saint's day and a Thursday celebration in many places; to this

scarcely anyone comes. The large majority of Church people still do not assist at the Eucharist at all and the bulk of those who do come only occasionally. In a good many churches there is now a monthly choral Eucharist; the choir remains and sings at the "second service," but usually the Priest does not attempt to sing his part, and it cannot be said that much is gained as a rule by the retention of the choir on these occasions. Meanwhile, Morning Prayer is still the morning service of the Church of England, and now that the custom of families attending it as a weekly duty has passed away it has become in very many places a cold, unattractive, unspiritual, badly attended service, and as long as it remains the chief official Sunday service of the Church of England, it will not be possible to go far towards deepening the spiritual life of the country.

Now I do not think that this still unsatisfactory state of affairs is mainly due either to the carelessness and inefficiency of the clergy or to the indifference or perverseness of the laity. The fault, I think, lies in the usual mode of procedure. The mode of making the demand for the Eucharist regulate the supply. This mode has achieved all it can achieve. I do not believe that any more can be got out of it. Finding that the public worship of the Church had lost its power of appeal, people have tried several other ways of Christianizing the country. When I was a young man the settlement movement was supposed to be going to regenerate England. It helped many people to better their condition, but it did little for what St. Ambrose and St. Augustine would understand by Christianity. Now there is a tendency to rest on men's societies, women's unions, boy scouts, and girl guides, all excellent in their way, but no substitute for the worship and sacraments of the Church. We must not rest our hopes on any of them.

Our task is gradually to deepen and restore the Eucharistic and Sacramental life of the Church of England, and we must begin with ourselves.

This work cannot be done on Sundays: it must be done in the week. The Sunday worship of the nucleus

which is striving for better things must be the thankful gathering up of the worship of the week, celebrating with hymns and an increase of dignity what all through the week has been so quiet and still. We must so live and meditate that it becomes the chief fact of our life that we celebrate daily unless reasonably hindered. This means not only that there must be a daily Mass in all our churches but that every one of us Priests must claim his right to celebrate every day. We must gradually draw back the people of England to Eucharist and Communion by our daily example. Those of us who work single-handed in country places may scarcely see any fruit of this; if so, we must leave the memory of our disappointment to work in the hearts of those who survive us. Such poignant regrets convert. "He was a good man, he cared for his people, and he celebrated every day in the church and I wish I had sometimes gone and joined him there." That may be the epitaph devised for some of us by the Divine Wisdom.

Our first work then must be to make the daily Eucharist a possibility in many of the places where it has mistakenly been thought to be an impossibility. Solitary Masses are forbidden by the Church. A Priest must have some person with him sufficiently instructed to answer to the Mass. His earnest desire must be to give Communion as often as possible when he offers sacrifice publicly in his church, but there will not be daily communicants until the Eucharist has become an established fact of every day, and the Priest has to provide for the first period. Roman Catholic Priests in England manage to arrange this, notwithstanding the smallness of their flocks, and if he sets out to do it the English Catholic Priest also could arrange his household so that one or more could always be present, and by patient personal effort among the responsive few, efforts made not in the pulpit but in their homes, he could gradually get help from outside and there would be two or three, perhaps soon a small handful, to make a little sodality of assistants at Calvary. And then, if he is a true pastor to his boys, if he is not afraid of them,

or shy with them, if he never jeers at them, never snubs them, and never snaps at them, never pets them or makes favourites of any of them, if he treats his boys with a high courtesy and a brotherly sympathy, he would soon get some willing servers whom he might supply with breakfast before their school hour, remembering that small temporal advantages have the character of sacramentals with children, and, that toast and marmalade can be in truth the *pain bénit.*

The altar need not be ornate; a crucifix on it, or depicted above it, and two wax candles suffice for its adornment; and the church can do with two frontals, a plain one and a festal one, until in time it is possible to add a penitential one and a funeral one.

There will be no difficulty now in a great many places about wearing the vestments, with the explanation that they are the uniform of the celebrant, ordered in the Prayer Book, gradually modified from the dress of Apostolic days, and making the scene of the Eucharist the same in all generations.

But more important than the vestments is the cleanliness and exquisiteness of the linen and all the appointments of the altar. The Holy Table must first of all be the most exquisitely fair and fragrant table that is ever seen; the linen, the corporals, the palls, the purificators, must all be stainless and exquisite, the vessels perfectly kept, the sanctuary spotless.

Care must be taken to replenish the wafers frequently and keep them hermetically sealed and fresh, the wine must be thin, clear, and pure, and its condition must be carefully watched.

It is very desirable that the preparation of the altar and sacristy should be made, as far as possible, the evening before, and that the church should be opened some twenty minutes or half an hour before the Eucharist so that there may be time for quiet and prayer.

It is very important that the Priest should always be perfectly punctual and not only that he shall have made his preparation carefully, but that it should be clearly known by the people that he has done so. So, too, it is

very important that he should make his thanksgiving publicly in the presence of the people still kneeling in church. The rule of silence before Mass and until after Thanksgiving should never be broken except to receive some urgent pastoral message.

In celebrating, a clear low voice is best and the Priest must try to convey the impression of his recollection, concentration, and intention. It must be clear to the people that his whole being is concentrated on the supreme act of his priesthood, and if this is clear, then the celerity of perfect execution is desirable. It is very desirable to learn carefully how to perform the supreme act of one's priesthood, where to stand, how to stand straight and square, how to turn with dignity, how to hold, extend, and close the hands. Many Priests at the altar give me the impression that they are nervously afraid someone is going to shoot them in the back: that ought to be got over. The daily Eucharist ought never to last longer than twenty-five minutes, or even with thirty communions than half an hour. I venture to lay great emphasis on this. It is impossible, wholly impossible, for people to attend a long, slow, heavy service on working-day mornings. We ought to get an understanding with authority, if such an understanding is thought necessary, that the Commandments shall not be read and the Creed and Gloria only recited on days when it is traditional to recite them.

Again, there should be the variety in the commemorations at the daily Eucharist which the Church's year provides. We must not keep the altar in the ferial colour from week end to week end and continue repeating the Sunday Collect, Epistle, and Gospel. We need the observance of all the days retained by the Prayer Book and those other days which general custom has added to them. Nobody knows the delightful interest and variety of the Catholic year until he lives it. It is like a lovely landscape of mountains, woodland, and sea, on which sun and shadow play.

As to the hour of the daily Eucharist, it should be the hour which suits the greatest number. No hour will

suit everybody, and many people are prevented from assisting at a daily Eucharist at all by the circumstances of their lives, but many could come if they try. There ought to be many more six o'clock Eucharists than there are at present. But we shall never begin to solve the problem of communion or greatly increase the number of communicants, and we shall make no progress about the communion of the infirm, the sick, and the dying until we reserve the Holy Sacrament once more in our churches and give communion from the tabernacle to people whose engagements prevent their staying through the Eucharist on working days. It should be made as possible as can be for very busy people to receive Holy Communion during the morning hours.

The only part of Christendom in which frequent communion is practised is Latin Christendom, and the Latins find the tabernacle a practical daily necessity.

Eastern Christians at present communicate very rarely. If they begin to communicate frequently they will have to extend their recourse to the reserved Sacrament, while if God the Holy Spirit won his way with Christians and all the baptized communicated frequently, this could only become possible by an immense extension of the use of the tabernacle.

I plead then for the gradual restoration, morning by morning, of the Christian scene in our churches. I suggest that we shall make no further progress with our Sunday worship until it becomes the gathering up with hymns of praise of the still and quiet worship of the faithful during the six days of the week.

I cannot think it right to try to bring people to fulfil the precept of attending the Eucharist on Sunday morning merely by slipping Mass into the place of Matins, and hoping that those who have been in the habit of attending the one will not bother much because they find themselves attending the other.

But we shall have no difficulty about the Sunday worship when the children learn to come to the altar on their birthday mornings, when schoolboys and girls come with their mothers on the morning they are going

back to school, and youths the day they sail for the colonies; when young men and women come to Mass the morning after they have become betrothed to one another; when an anxiety or a sorrow in a family brings a family group to the fountain of the Church's life. I speak from a long and blessed experience of these things, and I appeal to the experience of many Priests who are listening to what I say.

But I very much question if English Church people in the bulk will ever come to accept sung Mass with all the ceremonies as their invariable Sunday morning service. It remains traditional in the East for the multitude to come together in vast assemblies and to stand for hours at the Solemn Liturgy, not concerning themselves much with the detail of the rite but each engaged with his prayer, and all thrilled by common participation in mystical experience.

But in the West devout people have been inclined to find the parallel experience in Low Mass and devotions before the tabernacle. I expect we shall find a similar tendency among our own people. A great many will never find utterance for their souls in an intelligent following of the detail of High Mass. To a great many, the simplest service will always be the most spiritual. Many people cannot profitably attend long public services. The most complete of all services, a High Mass and a general Communion like the Maundy Thursday service, is far too great a strain to be possible for every Sunday.

We shall never get a general attendance at Sunday worship until we have restored the sense of obligation, and as we restore the sense of obligation we ought to provide an opportunity of fulfilling that obligation at a fairly short service.

A Low Mass with hymns is a very good form of service, or, but this is more difficult of attainment, a Low Mass with a soft organ or a good violin. Where it is possible I think the choice of such a service should always be given. And where it is not possible, such a Mass as I attended in St. Edward's School Chapel last Sunday would probably suit the greatest number. It was sung

throughout, the whole congregation joining in most of it, and from the Introit to the last Gospel it took 40 minutes.

A last word. To our prayer and example we must add another effort, if we are to restore the Eucharistic life of the Church. We must preach that Jesus Christ is the same to-day that he was yesterday. The mistake English Christians have fallen into is that they think that their relation to the Jesus Christ of to-day is sufficiently developed in a loyalty to the Jesus Christ of yesterday; they do not understand that the Gospels exist to be the interpretation of a present-day experience of Jesus in the life of the Catholic Church. Our business is, first of all, to show our Lord to the people again, for in the case of many he is concealed behind their conventional notion of him, to show him in the Church, in the Sacraments, and in the Saints, illustrated by a wealth of Gospel detail. In a word, we must show the Eucharist in the monstrance of the Evangelical vision of life in Christ in all its aspects. How good it would be to preach one sermon on some aspect of the Holy Name every Sunday for a year, and in place of the other sermon to teach the Faith, on and on, connectedly, taking up our story where we laid it down on the Sunday before.

The people will rally round the Eucharist as soon as in the Eucharist they see Jesus.

VIII

CONFESSION AND DIRECTION

By G. C. Rawlinson

ELEVEN years ago this month there died in Paris an elderly Priest, the Abbé Huvelin, whose name was little known to the outside world although it still lives treasured in the memories of a number of the faithful. He held no important place in the Church; for thirty-five years he had been fifth *vicaire* of the

large church of Saint-Augustin, in the neighbourhood of the Gare St. Lazare. But he was a prince of directors; one of the wisest and most gifted guides of souls that modern times have seen. His confessional in one of the side chapels of Saint-Augustin was the scene of many spiritual dramas, and, in later years, when his health had utterly broken down, and he was suffering prolonged agonies from the tortures of rheumatic gout, being compelled to lie all day on a couch, he still received visitors and continued his work among souls. To use his own words of another, his task was "to write in souls." Now, that is our task too. It may be very profitable and very necessary that we should engage in a multitude of other works: that we should manage clubs and run troops of boy-scouts; that we should try to forward temperance work and join generally in measures of social betterment. But all those activities (I do not depreciate them)—the paraphernalia of a well-worked parish—are no excuse for neglecting that for which we are put into a parish, namely: the cure of souls. We are directors of souls, and this work is largely done in the confessional. Here it is most important that we should know our craft. Amateurism in the confessional is as unpardonable and as disastrous as amateurism in the doctor's consulting-room. Our people have no right to expect that we should be eloquent preachers or skilled musicians or acquisitions to country society; they have a right to expect that, like good general practitioners in medicine, we should know how to deal with all the ordinary cases, and know, moreover, where our knowledge ends and it is necessary to seek the advice of a specialist. But it is just here that we so often fail.

I

Probably it would not be an unfair criticism of modern Anglicanism to say that, while it has produced both among men and women, to a remarkable extent, a sober, attractive goodness, it has, nevertheless, failed to produce the heroic types of sanctity. We do not produce, in any numbers, those who tread securely the

higher walks of prayer, nor do we produce any great ascetics. Yet asceticism is part of Christianity. How inexpressibly poorer Christianity would be without the lives of the ascetic saints. The result is, however, that, as we do not produce them, we are losing the capacity to appreciate them. We cannot, I am sure, argue truly that our failure to produce these types is due to the fact that our northern temperament has no natural capacity to give birth to contemplatives or saints. Fiery souls are not only found in the tropics; nor are lukewarm souls the inevitable offspring of a temperate climate. The dearth is due to our own faults, to our own failures in direction. Souls with these glorious and tremendous gifts have not been detected. They have been forced into moulds for which they were not fitted, to the Church's enormous loss. People sometimes call the Church of England uninteresting. If it is uninteresting it is simply because she does not give birth to souls of the heroic type. The glamour which the late Mgr. Benson threw over the Church of Rome was because, in all his novels, he depicted her as producing souls of this type: contemplatives, ascetics, mystics. A modern writer has developed the distinction between what he calls perfect souls and what he calls virtuous souls. The perfect soul lives constantly in the presence of God, and is no longer swayed by human considerations; the love of God has become the dominant motive in life. The virtuous soul is still very imperfect. Its inner life is largely occupied with the struggle against defects and the attempt to keep the prescribed rule. All this has developed piety and strengthened virtue. But the heroic is lacking. The passionate desire for sacrifice is absent. There is the wish to please God, and to work for him, but without any very great renunciation. Now we are inclined to cater almost entirely for souls of this type. Our direction generally has them and their needs in view. But I am afraid the souls which have a capacity for higher and more heroic things suffer. They are hungry sheep which look up and are not fed. Many a Priest, when he comes across a soul of this type, is

bewildered; unless, alas! he is entirely ignorant that the case is a difficult one and needs special treatment. A Roman Catholic friend of mine told me the other day that an Anglican clergyman had appealed to him, although a total stranger, for advice with regard to a case which showed all the marks of a vocation to mystical contemplation. He was entirely competent to advise and did so willingly, but this surely shows that the Priest who asked for help did not know where he could obtain it in his own communion. Of course, there may not be many souls of this type. But probably every confessor comes across such cases now and then—souls which themselves are quite unaware of the meaning of their experiences. If he directs them wrongly the Church is impoverished. Our failure to produce the heroic type must, I think, be attributed to faulty direction.

II

What is the main work of a director? He finds himself face to face in the confessional with a soul full of sins and evil tendencies but with many good dispositions and desires. He will say to himself, very likely, that his work is to help the penitent to stamp down those evil tendencies, and he will make recommendations with this end in view. Now I am convinced that the wise director will not allow himself to think chiefly of the sins of his penitent. He has to build up in the soul a good state of health, in order to render it immune to the attacks of spiritual disease. This he does mainly by helping souls to live an interior life. That is his real work. He will find that many of those who come to him, although with plenty of good-will, have really no interior life at all. It is not, I think, difficult to explain what is meant by this phrase. A really educated man possesses an interior life—a mental life—owing to his intellectual experiences and interests. A distinguished man of letters once wrote some articles on his intellectual history, and he called it "Adventures among Books." Another described an educated man as one who would not mind being left to wait for three hours at a wayside

railway-station, because he had resources against boredom within himself. Now, transfer these ideas into the spiritual domain. The person with an interior life is one who can retire at will and happily into a world of spiritual experiences and interests. He is not solely occupied with external things. He has a garden of the soul in which he spends many profitable and delightful hours. If he has to spend an hour before the Blessed Sacrament the time no more seems long than an hour with Charles Lamb seems long to the lover of letters, or an hour in the National Gallery to the painter. That is then what we have to do. We must cultivate in souls the interior life. We have not simply to aim at getting men and women to live the moral life. We have to teach them to pray, to meditate, to examine their consciences, to practise the presence of God. And in this cultivation of the interior life we must not wait to begin till the soul has conquered its sins. As it grows in this life it will lose them, almost without fighting them. The longer I live the more I am convinced that sins are not conquered; they are crowded out. The energies are directed into a fresh channel. The disappearance of sin and the growth in the interior life are not successive but parallel movements. I am not sure it may not even be dangerous simply to conquer sins in the sense of stamping down the demon. Modern psychology has much to say on the evils of repression. Sins suppressed in this way will find an outlet somewhere—perhaps will break out again in middle life. Paul Bourget, the distinguished French writer, has given us a novel which he has called "Le Démon de Midi"—the noonday devil. The title is taken from a passage in the Psalms, which in the English version runs "from the sickness which destroyeth in the noonday," but which in the Latin version is *dæmonio meridiano*. The idea is that early middle age is a time of great spiritual danger and frequent shipwreck. This is almost certainly true to life. Many, both among Priests and faithful, are greatly troubled because at that age there often comes a horrible and violent recurrence of some temptation which years before had been apparently

vanquished. They are much distressed, and they worry because they think their experience is peculiar. It is not. But the secret is probably to be found in the fact that the evil was simply repressed and not, to use the modern phrase, sublimated. The energies were not transformed. The director has to provide new interests and a new love, and this is why I say that, as directors, we should mainly devote ourselves to creating and cultivating an interior life in our penitents. I might put the same idea in a different way. The good director is one who gives the soul he directs a light. I spoke just now of the great Parisian director, the Abbé Huvelin. One who experienced that direction has told me that the result of it for him was that a light was thrown over the whole of the inner life. Everything appeared as it were differently. He saw what he had not seen before. The principles of the interior life became clear. He had got something for good and he hardly needed the help of the Abbé Huvelin any more. That is the true director; not the man who is for ever guiding and interfering and laying down minute rules, but the man who turns a lantern upon the interior life and makes everything vivid where before it was only darkness.

III

But, if this is so, it is plain that the director must be a man of knowledge. If he is really to help souls there will be the need of much hard work and study which will lie behind the success. We are not born with the power of dealing with souls. Indeed, every art demands such hard preliminary work. The late Phil May would dash off a brilliant sketch with a wonderful economy of line. It looked so easy that it seemed as if almost anyone could do it. But what hours of hard work were the foundation of that facility! So with regard to our own art—the art of guiding souls. We must study Ascetic Theology. Do not let us, in our awakened zeal for the study of Moral Theology, forget this equally important study. May I make one suggestion with regard to it? It is that we should form, where it is

possible, small study-circles in order to go deeply into the subject. A year or two ago seven or eight Priests in London formed such a circle. The subject for study was agreed beforehand, and each member promised to look it up in a particular book, one of them, for instance, having to find out what St. François de Sales said; another what Father Faber said. A third would search Scaramelli, perhaps, and a fourth the Spiritual Exercises. On the day of the meeting the knowledge gained was pooled. I think all of them would agree that they profited by this method.

Secondly: it will surely help us a great deal if we know something of the new psychology. Much of this, no doubt, may be corrected by future knowledge, but with regard to the unconscious or subconscious parts of the mind it seems that something of real value has been learnt. An acquaintance with psychology will often enable us to give much better advice than we should give without such acquaintance. Remember that the chief characteristic of a good director is wisdom. To be well-meaning is not sufficient. Our good intentions, if we have nothing more, may easily pave hell for other people. I advise all to read the excellent article by Mr. Cyril Hudson on "The New Psychology and the Catholic Religion" in the current number of "The Pilgrim."

Thirdly: you will not misunderstand me if I suggest that we may get much help from the study of good novels. The great novelists—men like Fielding, Balzac, Thackeray, and the wonderful Russians—knew human nature well and had made a thorough study of human motive. The wider our own knowledge of human nature the more useful we are likely to be. And if a novel has survived we may be pretty sure that the picture it gives of life is true. I have often thought I would like to set an examination to Priests—if some bishop would appoint me his chaplain—on novels. My paper would contain questions like these: What advice might have been helpful to Becky Sharp when she was leaving Miss Pinkerton's? How could the impression made on

Maggie Tulliver by reading the " Imitation " have been reinforced? What methods might be adopted in dealing with the Forsyte family in Mr. Galsworthy's novels? Such questions at least would make us think over some very real problems of direction.

Finally, I should like to recommend the study of the lives and the works of the great directors of the past, of those who " wrote in souls." If we do, we shall become more competent to write in souls ourselves. Let that, not popular applause, not preferment, be our ambition.

Discussion

The Revd. Canon V. S. S. Coles said that two important questions were specially in the minds of English Priests to-day —first, how they can vindicate the witness of the Church of England to the Creeds; and, second, how they interpret their promise to obey the Book of Common Prayer. In regard to this latter question he felt that underneath the splendid unanimity of the first Anglo-Catholic Congress there was a certain difference of conscience which ought to be faced. He mentioned particularly three points in connection with the Celebration of the Holy Mysteries in which modern practice seemed to him to be ignoring the authority to which clerical obedience was pledged. The first was the discouragement of the reception of the chalice by the sick. He knew how well established from very early times was the precedent of giving communion in one kind in cases of necessity, but he felt certain that the episcopal authority by which alone obedience to the Book of Common Prayer can be modified clearly enjoined that, wherever it is possible, the Blessed Sacrament was to be given in both kinds to the sick as well as to the whole. The second was the growing custom of giving communion into the lips instead of the hand. What had specially impressed him as a child and led him to realize the character of the most holy act was the teaching of St. Cyril of Jerusalem that our hands were the throne of the Most High. He therefore strongly deprecated a custom which must be supposed to have sprung from a desire to imitate a modern practice of the Church of Rome. The third was raised by the counsel given by Fr. Mackay in his paper and supported, as he

knew, by the general mind of the Convention—that every Priest, if he could get a server, should aim at saying Mass every day even if no communicants were present. Here again absolute necessity would serve as justification for disobeying a plain rubric; but the claim and the custom were quite unknown for several centuries and (as Dr. Adrian Fortescue had shown) owed their development to considerations connected with payment between different monasteries.

In these three points, he said, a serious question of principle was involved—the principle of the Priest's loyalty to his pledged word.

The Revd. B. I. Bell said that Anglo-Catholics were tempted to idealize unduly the state of things in the Roman Communion, and affirmed, as a word of warning, that many Roman Priests were deploring the substitution by their people of extra-liturgical devotions for the reception of the Most Holy Sacrament. He also expressed his fear that Anglo-Catholics might be so exclusively intent upon making Anglicans Catholic as to forget their primary duty of making unbelievers Christian. He urged "a simplicity of Christian preaching from Catholic pulpits which will lead men naturally to the Mass," and an ardent missionary zeal.

The Revd. Dr. P. N. Waggett, S.S.J.E., said that Fr. Mackay's paper had set him thinking of "that inner spiritual development, which the old Protestant people called the spiritual manducation of the gift of the Lord in the Eucharist, which carries us by mental prayer throughout the day and throughout the week—stretching from one Mass to another and from one communion to another, like a wonderful curtain hung upon golden pillars with crystal sockets to make a great tabernacle with God of the whole of the life." He had heard in the last paper what to him was the magic name of the Abbé Huvelin, whom he had known intimately. He recalled how, on one memorable visit, "as I glanced from the bed where the Abbé lay in pain, I saw the little domestic altar to which he just managed to stagger, morning by morning, to make his offering, and I felt how all his inward and deep knowledge of the soul of man and of the life of Christ sprang from that place and that action, and fulfilled it." The Priest's retreat might well be the subject—as it might be the foundation and origin—of all his communions; and, on the other hand, as he descends from the altar let him resolve that the rest of his life shall be a retreat with God upon the great secret there folded up and given into our breasts like a choice crystal still veiled but waiting to be

unveiled and adored and understood more and more in the secret place of prayer.

The Revd. Dr. R. Ll. Langford James, touching upon the point raised by Fr. Bell, said that the individual opinions even of a large number of Roman Catholic Priests ought not, in his view, to outweigh what he believed to be an historical fact—namely, that the more people are brought to love the Blessed Sacrament outside the Mass, the more they will desire to receive our adorable Lord *in* the Mass. In regard to the points raised by Canon Coles, he said that if it were proved that the Priest's oath pledges him to use, at every Mass, the Prayer Book Liturgy exactly as it stands, no Priest can conscientiously do otherwise; but the matter was much less simple than that. Not only were many lawyers doubtful as to the occasions on which the use of the Book of Common Prayer was legally obligatory, but there remained the complex question raised by the belief that "rite follows Patriarchate," and, in particular, the question of the exact meaning and scope of the authority which is claimed for the Book of Common Prayer as binding upon Western Catholics; and that question, he thought, might well be the subject of a paper or a discussion at the next Anglo-Catholic Congress.

The Revd. Frederic Stanford said that in some Catholic churches a stranger was distressed by a kind of irreverent carelessness on the part of the Priest celebrating. He begged that all Priests should so scrupulously order their demeanour at the altar as to manifest expressly and unmistakeably their belief in our Lord's objective presence there.

The Revd. Canon T. A. Lacey, while expressing his general agreement with Canon Coles's speech said that the rubric forbidding a Mass without communicants had certainly, in his opinion, become obsolete. It was drawn up (in accordance with the Calvinistic principles well known in the sixteenth century) on the assumption that a certain proportion—a proportion of something like one-fourth or one-fifth of all possible communicants—should be present communicating; and that proportion is not observed anywhere, and has not been observed anywhere for the last hundred years.

In dealing with Dr. Langford James's speech he said that if the Roman Patriarch were the possessor of the "lawful authority" by which a certain Liturgy had been "ordered" to take the place of the Liturgy of the Book of Common Prayer, then there arose the question of the limits to which such "lawful authority" extends. If it were accepted *without* limitation, no

Anglican Priest (he would discover) had any right to say Mass at all.

The Revd. A. H. Baverstock, speaking of the reservation of the Blessed Sacrament, said that the authority for that practice was the injunction not of an individual Bishop, but of Canon Law, and Canon Law required the Priest to reserve in one kind only. He had himself reserved the Blessed Sacrament for nearly twenty years, and not only had he found no difficulty whatever in communicating country people in one kind, but he was convinced that there were practical physical difficulties which made it impossible to reserve in both kinds without grave risk of irreverence.

IX

THE TEACHING OF CHILDREN

By A. H. Baverstock

THE object of our Convention being the practical one of increasing efficiency, it is vital to call attention in the first instance to existing abuses which hinder efficiency. Therefore, in dealing with the subject of the early teaching and training of children, it is necessary first to re-emphasize a neglect officially condemned more than three centuries ago, but still unhappily prevalent, the neglect, that is, to carry out the plain injunctions of the Prayer Book in the charge delivered at Baptism to the sponsors, injunctions based on Catholic faith and experience and a sound psychology.

This charge strikes the note of urgency, already sounded when Priests are bidden to urge parents to bring their children to Holy Baptism as soon as possible after birth, a charge which, again, is commonly, though perhaps not seriously, neglected among us.

Baptized as soon as possible after birth, the child is to be taught, " so soon as he shall be able to learn,"

what is the spiritual environment into which Baptism has brought him, what obligations it imposes upon him in the way of belief and practice, to what privileges it admits him. And—again the note of urgency is sounded—so soon as he shall know the bare elements of Christian faith and practice, an achievement contemplated as following close upon the attainment of "the years of discretion," *i.e.*, the period of transition from infancy to early childhood, he is to be "brought" (I emphasize this word in view of a mistaken notion that Confirmation candidates should be youths who "come forward" rather than children who are "brought") to the bishop for Confirmation.

Archbishop Whitgift complained in 1591 to the bishops of the Southern Province of the neglect of these directions, both by them and by their clergy. To this neglect he attributed "a great part of the dissoluteness in manners and ignorance in the common sort that reigneth in most parts of this realm." He insists on the value of early Confirmation as tending to secure the early teaching in the "tender years when the chief and necessary principles of Christian religion might best be planted in them and would become most hardly to be afterward removed." Similarly, in 1662, Bishop Jeremy Taylor attributed "the corruption of the youth" to the neglect of early training followed by early Confirmation. The evil spirit is allowed, by the neglect of this method, to corrupt the young before they are permitted to be strengthened by the Holy Spirit in Confirmation. The utterances of the late revered Bishop of Salisbury (God rest his soul!) on this same neglect and its grievous consequences, with which he found himself confronted on every side in his work among the soldiers of our great armies during the War, are well known.

So then, as a first step towards efficiency, we must set before us no less an aim than the rolling away of the reproach of this three and half centuries old neglect. We must revive the sense of urgency in bringing the children of the nation into the fullness of their privileges

as Christians. Baptized as soon as possible, they must begin to learn about God as soon as they can learn at all. They must be trained in the formation of Christian habits so soon as they are able to learn any habits. This training will involve the habit of prayer, taught, as it is too little taught, on right lines, the habit of public worship, and the habit of using the sacraments. At present the vast majority of our children and young people learn little about prayer except as a means of asking God for what they want for themselves and others, next to nothing about worship, and are trained in a habitual neglect of sacraments. And we are foolishly surprised, as well as pained, when, having introduced them to the sacraments at an age when the majority of their habits have already been formed in the formative years of early childhood now over, we find them reverting to the religion without sacraments in which they have been brought up.

In a short paper, cut down to allow of a discussion which must also, it is feared, be too truncated for usefulness, it is only possible to sketch very briefly the course of the training of the Christian child. In its earliest stage, Priest and teacher can have little direct part. The development of the infant mind is best described as a gradual process of realizing environment. At first the babe reaches out to objects in ignorance of their distance. Little by little it comes to grasp its immediate environment. It learns to recognize persons, to distinguish objects, to realize time and space conditions. The mind, in this process, reaches out further and further. Nor does the process stop when the visible horizon has been reached. By mid-infancy, or soon after at latest, the mind of the child, refusing to be bounded by the earth beneath its feet, the sky over its head, the near or distant line where the earth and sky meet, reaches beyond these things, asking to know what is behind them. Hence the intense interest of quite small children in the supernatural. They seek simply to continue the process of grasping their environment.

It is in this period that the truths of the faith, set before the child clearly, simply, and lovingly, sketch into the infant mind its supernatural background. The eye has grown to distinguish the objects of earth, the ear to recognize its sounds. But the child is not yet satisfied till its faith, now capable of development and exercise, pierces behind phenomena to the eternal background. Earth is not enough for it. It must know God, the Angels, the Saints, Heaven, and Hell. Time, with its succession of to-morrows, leads it on to the conception of eternity, " for ever and ever."

And I am convinced that the neglect at this period to teach a child to know and correspond with its supra-sensual environment is fraught with grievous consequences in after life. Those who have not been so taught in their quite early years will always be at a disadvantage. Earth and the things of earth will always seem too real to them. God and the things of eternity will never seem quite so near or so real as they should. It is the background that matters. And the background must be reflected on to the substance of the soul while it is yet virgin and plastic.

Nor is it only teaching that matters. As faith begins to develope, so do hope and charity, and these three theological virtues by which the soul apprehends God as the object of its cognitions, volitions, and affections, need to be exercised on Christian lines. In infancy itself the child may be taught to adore God, to make acts of faith, hope, and charity, to choose right because it is his will, to love Jesus, Mary, the Angels, and Saints. It will be led to join in the worship of God at the altar, knowing only that Jesus is there and that we worship God through him, to say its prayers, morning and night, with an understanding of the meaning and purpose of prayer which goes far beyond such prayers of petition as " Please God make everybody happy, Mother and Father and Auntie and Cook and the cat."*

* Quoted as the prayer of a three-year-old boy in " The Dawn of Religion in the Mind of the Child," by Mrs. Mumford (Longmans).

The Teaching of Children

With the development of faith, hope, and charity comes the gradual development of the sense of sin, showing itself long before it can find expression in words. The child learns to distinguish between what it should desire and what it should not, what it may do and what it must not do. With the dawning of this sense comes the need of clear, if simple, teaching about right and wrong. We are beginning to realize now that there is no safe guidance for conduct apart from the Christian revelation. The child must be taught not only Christian faith, but Christian duty, and in consequence what things are sinful. And with this teaching, since teaching and training, faith and devotion, belief and practice should go together, the child will be taught to hate sin, to make acts of loving penitence, to confess and repudiate the sins it commits. It will begin, that is, the Christian practice of confession. The first confessor will naturally be the mother, the natural teacher of the child in infancy. But the mother cannot absolve. And she will teach the child to desire absolution and to seek it.

With the dawning of the sense of sin, there will grow the sense of the need of grace, a sense to be met by definite teaching about Confirmation and Holy Communion. Very early a child will learn, with proper teaching, to distinguish between the bread which is its daily food and that Bread which is the Food of the soul, "the children's Bread." Thus as infancy merges into childhood the child will be being prepared to form in early childhood the habits of confession for its cleansing and communion for its renewal.† It is impossible to fix exactly those "years of discretion" which mark the transition from infancy. Seven is commonly given as roughly the age. But many children pass out of infancy a good deal earlier, and some perhaps rather later. I am speaking, of course, of normal children. Many children develop unevenly. But this much is

† It may be noted that our own George Herbert follows St. Thomas Aquinas in teaching that children should be allowed to receive Holy Communion as soon as they have learned to distinguish the Blessed Sacrament from common bread.

fairly certain. Given the early teaching and training, the great majority of children should be able to start the definite preparation for Confirmation and Holy Communion within two years of the time when they can make their first confession. At the age of nine or ten, if not earlier, the great majority of them should be already forming the habit of regular communion. Care will, of course, need to be taken to ensure their approaching the Blessed Sacrament with proper dispositions, after due, but not necessarily lengthy, preparation. And the habit of due thanksgiving after communion, too much neglected by many adult communicants, should be formed at this period.*

I have little space in which to speak of the training of the child as conducted by Priests and teachers in the Catechism and the Church day school. It will aim at continuing and supplementing the teaching given in the home during infancy. Too often, alas, it has the difficult and uphill task of supplying what has not been given in the home, and of correcting much that has been learned amiss, both as to doctrine and conduct. We may lay down the axioms that this teaching in church and school must be dogmatic, devotional, and practical. It must be dogmatic, laying down the eternal truths, enshrined in the Christian dogmas, which enable the soul to lay hold on its environment. It must be devotional. Faith must be translated into prayer and

* Post-reformation English tradition undoubtedly contemplates that Confirmation will precede first Communion. But our formularies distinctly provide for the admission to Holy Communion of those who, not yet confirmed, are ready and desirous for Confirmation. And where Confirmation is refused in early childhood owing to episcopal theories which run counter to the Book of Common Prayer, this provision should be acted upon. Properly taught, children conceive a strong desire for the Blessed Sacrament, a desire which surely we have no right to discourage or disappoint. "It is all very well for you grown-up people," exclaimed a little girl, not yet eight years old. "It is easy for you to be good. But I am little and naughty and you won't let me have my Lord."

worship. It must be practical. Religion must lead to the formation of habits and thus of character. Our schools grew up in England as annexes to our churches. And religious teaching can never safely be divorced from the sanctuary. Indeed, we need to look to the sanctuary to make fruitful and even to supplement, by an inward illumination which comes in prayer and worship, the oral teaching which we give to children.

It is a commonplace to say that our schools have failed, and still do largely fail, judged by results, in the inculcation of Christian faith and the formation of Christian habits and character.

Charles Marson, in his vigorous pamphlet, "Huppim and Muppim,"* tells the story and to some extent explains the reason of that failure. Masses of Biblical teaching have little value in themselves and actually do harm when taken for the imparting of religious knowledge. Unless the Bible be taught with constant reference to the central truths of the Incarnation and Atonement, and to the actual spiritual environment of the Catholic Church to which it belongs, and taught, moreover, in an atmosphere of Christian devotion, it had best not be taught at all.

The scientific system of the Catechism, carried out in close connection with the worship and sacramental life of the Church, can give us all we need away from the home. The division between the Little Catechism and the Greater Catechism should ideally correspond with the division between infancy and childhood. That is, the Greater Catechism should consist of communicants, who, side by side with their growing knowledge of the content of the Christian revelation, are forming the Christian habits. It is of little use to teach children if we do not bring them to Christ. If we bring them to him, he will illuminate them with the secret illumination of his grace, thus making our work of teaching them the easier. "Accedite ad eum et illuminamini." We bring them to him first in Baptism. While they are yet children, the Church would have us bring them to him

* S.S.P.P., 9*d*.

in Penance as the Absolver from sin, in Confirmation as the Bestower of the Holy Ghost with his sevenfold gift, in Holy Communion as the Food of their souls. The Church is surely right. Our practice has assuredly been wrong and has brought bitter consequences. The road to efficiency, here as in so much else, lies through repentance and a firm resolve to amend our ways.

X

THE TEACHING OF ADOLESCENTS

By Francis Underhill

THE grandson of Renan, writing his autobiography in the third person under a thin disguise, says of his early training: "His father nourished his mind but not his spirit" ("Le Voyage du Centurion," Psichari, p. 4). I take these words as the text of my paper before this Convention.

1. Education in England still falls markedly into two grades. We have what are known as the great Public Schools for boys and girls, on the one hand; and on the other the whole system of the education of the poorer classes in our Elementary and Secondary Schools. Against both these systems equally, though from different angles, I would apply the criticism of Psichari. "The object of Education," says Evelyn Underhill ("The Essentials of Mysticism," p. 87), "is to bring out the best and highest powers of the things educated. Do we, in our education, even attempt to bring out the highest and best powers of the spirit, as we seek to develop those of the body and the mind?" I go back in memory to the days of my education in one of our most famous Public Schools, and I am sure that, speaking for those days at least, the criticism is largely just. My body was well cared for; I was fed and

warmed; I was compelled to play games. The mental training was admirable; but if I am to take spirit to mean that part of me which seeks to find God, then my spirit at school was but poorly nourished. The development of the faculty of prayer which should bring out a whole side of human consciousness otherwise dormant, which places it in communication with the real and valid Universe awaiting the apprehension of man, was almost completely neglected. Nobody taught me to pray at school. I am told things are better now in some of our schools; but if I am to trust the evidence of boys and girls who have lately left our Public Schools, there is very much still to be done in this department of life. I wonder how many Public Schools for boys or girls there are in England to-day where the training of the noblest faculty of the human spirit forms part of the curriculum?

Now let me extend my criticism further, to the Public Elementary and Secondary Schools. Are things much better there? It is a lamentable fact that our unhappy divisions still make it impossible for anything but undenominationalism to be taught in the provided schools. I fear that the Scripture hour in these schools, so much encroached upon, supplies little training of the spirit. But what about our Church Schools, which we make such immense efforts to keep? Measured by the standard of our criticism, are they worth so much trouble and expense? Compare the time and trouble expended upon the teaching of History or Geography or Arithmetic with that given to training in the supreme art of Prayer in most of our Church Schools. Yet if Prayer is what all Christians, and many who would not call themselves Christians, say that it is, surely it should have the first place in the curriculum in all schools, for all classes of boys and girls. The chief aim of Education should be to teach children to pray, since "spirit is the chief element of our being, the chief object of our educational care."

But now let us bring our criticism right home to ourselves. Do we in our Sunday Schools and Catechisms,

in our classes for growing boys and girls, give to teaching in the art of Prayer this supreme place? We may teach our dogma carefully; our courses of instruction on the Creed, the Lord's Prayer, the Ten Commandments, and the Sacraments may be well thought out and efficiently taught; but unless they are founded in the most laborious training of our boys and girls in Prayer it will never penetrate their minds in such a way as to develop their spiritual life. Do we ourselves teach our boys and girls effectively to pray?

2. Now let us pass from criticism to a brief attempt at construction. We members of this Convention are convinced that in the education of the spirit of man there is no method which can compare with that which we call Catholicism. Other interesting methods are in working; for instance, in the great Public Schools nowadays all kinds of experiments founded on the new study of psychology are being tried; but we are sure that they are incomplete apart from the age-long system of the Church. We do not desire to exclude such experiments; we are ready to learn from their exponents; but we believe that they are broken pieces, incomplete in themselves and needing the Catholic synthesis if the good in them is to be developed. That is why we look with such longing at the great Public Schools where we and our like were educated. We are told, and we believe, that things are better than they were; but we know what could be done if an enlightened Catholicism, adjusted to the temperaments of boys and girls from English homes, were the foundation of the method of these schools. We are sure that magnificent opportunities of deepening the religious spirit of our English race are being wasted through the deaf ear being turned to historic Catholicism. We are sure that many tragedies of young lives would be averted, and many dark clouds lifted by regular Confession and Absolution. We realize with thankfulness the splendid training of the *mind* which such schools have given us. All thinking men and women who have grown up in it thank God for the culture of their minds at school.

The classics: Homer and Virgil, Theocritus, English Poetry, and the rest; how splendidly it is all taught! have we not shared in it? Yes, but if that could be completed by the scientific teaching of Prayer, by the bringing of all our boys and girls within the main stream of the age-long search for God; if the spirit were truly educated, how much more all the other great ideas would mean.

3. Turn again now to the Public Elementary and Secondary Schools. Here I would develop my ideal a step further. We all honour the noble work which is done now by teachers in these schools; but I should like to see the work of teaching in the schools, both in cities and in country places, made the highest branch of the Civil Service, and paid accordingly. And for this reason. These boys and girls need the best educated teachers who can be found anywhere. I should like to see men and women trained at Eton and Harrow and Shrewsbury, at Cheltenham Training College, and at High Wycombe (their prayer life developed as I have suggested) making the teaching of the children of the working classes their honoured vocation. Priests, doctors, and sisters, as well educated as any men and women can be, regard work in poor districts as posts of honour and sacrifice. Good breeding tells at least as much there as anywhere else. Why should not the laity be fired with a like enthusiasm? What greater work could there be for any young man or woman than to bring to the boys and girls less fortunate than themselves that training which has meant and means so much to them, and makes for them the true satisfaction of life. Above all, to give that education of the spirit for which adolescence is the crucial time; to teach the art of Prayer. There are in every Elementary and in every Secondary School up and down the country boys and girls capable of almost unlimited power in this direction. Even in the present muddling and unsatisfactory system some come out into the open. If it were only recognized in practice—in theory we all agree—that the most efficient training for material success in

life is a poor and dull thing compared with the training of the spirit to seek and find God, thousands of lives would be fundamentally changed.

4. And lastly, our own work. It is commonly said that while we recognize the inefficiency of the ordinary schools to teach the art of Prayer as we know it, we are in fact making up for that ineffectiveness by our Sunday teaching. Well, are we? We have to remember that we scarcely touch the boys and girls of our own class at all. We have some of the others. We say we teach them the Faith Sunday by Sunday, but do we teach them not merely to say prayers, but to pray? It is not done by a course of general instruction on the Lord's Prayer, delivered to a large or small Catechism. The great and obvious opportunity is the time of preparation for the Sacraments. I do not think it is exaggeration to say that, given a boy or girl who has been instructed in dogmatics in the Catechism or elsewhere, we ought to spend almost our whole time in the weeks of preparation for Confirmation and first Communion on teaching them How to Pray.

Two things are necessary above all; first, we must make friends with our children. A great deal is said in these days about the danger of personal affection between Priests and the boys and girls who are in their care. I see the danger on that side; but I see also the other danger that without some personal touch nothing will get done at all. I know that there are innumerable middle-aged men and women to-day who are true to the Church and the Sacraments because they received the education of the spirit from some Priest who loved them. Without that affection they would, humanly speaking, have been lost to the Church. And secondly, we must ourselves be steadily growing in the art of Prayer; keeping aware of the best literature on the subject, and ourselves living a disciplined inner life. We must be regular in our own meditations, and in those other walks of the spiritual life to which God shall call us; for we can only lead our boys and girls by the road we are treading ourselves.

Practical Efficiency

XI

THE TEACHING OF ADULTS

By J. J. G. Stockley

GO *ye therefore*, says our Lord, *and teach all nations*. His Church in every age has obeyed his command with a greater or less degree of faithfulness.

"All nations," and, therefore, each individual of every nation.

Even if the teaching of children were as satisfactory as it is unsatisfactory, even if the teaching of adolescents were as effective as, unhappily, it is demonstrably ineffective, it would still be the plain and paramount duty of the Church's accredited teachers to instruct, all through life, the men and women who are committed by the Lord of life to the Church's care from birth to death. But is it necessary to labour this point? Is it not now universally acknowledged that education, whether termed "secular" or "religious," is a life-long process and not the training of the child's mind only? This principle is, indeed, recognized as true by all modern thinkers and is the basis of the fruitful (and abortive) schemes of modern educationalists. But is it believed by the multitude? Has it emerged from the studies of the bookish and the offices of the Education authorities? Has it become, in a word, part of our life, a practical reality?

To state these questions is to answer them in the negative. The average man or woman still believes—and acts on the belief—that education is mainly for the young, to fit them for life, or rather for earning a livelihood. It is not, on a wide scale, seriously considered that education, the progressive teaching and training of the mind, is necessary for grown-up people.

Now, if this superficial, ordinary view of the average man be untrue as regards secular affairs—and it *is*

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untrue and has deplorable results in the world as we know it—it is even more untrue as regards religion. For religion is a revelation transformed into a life. The revelation is one and absolute, but, as translated into life, as possessed by us human beings, it is progressive, varied, pervasive, permeating. The religion of a child cannot be the same as that of a young man or young woman just going forth on the great and pathetic adventure of independent life. Nor can the religion of a man or woman with the experience of many years be the same as the religion of the untried and undaunted. Our wisdom is to recognize these main facts about ourselves and those to whom we minister. St. Paul was deeply conscious of adult religion when he wrote the well-remembered words: *When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things* (1 Cor., xiii, 11).

Reverend Brethren, I speak this humbly. We have got to believe all these things about ourselves first.

If we want to teach adults effectively, if we are profoundly conscious of the importance and greatness of the message committed to us, and if we feel it is true that God's people " are destroyed for lack of knowledge " (Hosea, iv, 6), then let us, with seriousness and sustained effort, see to it that the first adult taught is the Priest himself.

This indeed is the very heart of the matter. On all sides we are being told that we cannot teach because we do not *know*. We are perpetually warned off the ground, told that our day is past, that intelligent people are now transferring their allegiance wholesale from the Church of their fathers, and are taking for their guides the up-to-date writers of world history, the " critics " or the " experts," the new men and the newer women, the preaching journalists and the journalistic preachers, the professors of quasi-scientific cults, or the bright or gloomy expounders of the very latest type of Malthusian " morality."

Now we are bound to allow that the alienation of the

people of England from the Church—and especially from the Church as a teacher—is a fact, deplorable indeed, but, nevertheless, a fact. Only, let us remember that the very first condition of making things better is to recognize how bad things are. Let us have done, once for all, with what Mr. Wells calls the " muffled Christianity " of Anglicanism. We do not despair, and we shall never give in to the paralysing effect of discouragement.

For, with all our heart and soul, we believe that *Jesus Christ is the same yesterday, to-day, and for ever*: that the Holy Spirit the Lord, and Giver of Life, is the potential energy of his Church to-day in the same sense as he was at Pentecost, and that the Catholic Faith *once delivered to the Saints* is the one Gospel needed to supply the wants of men and women in the twentieth century as in every age.

Here, in a telling form, is the gist of what we teach. The words are those of the late Father Maturin:

> " The root thought that lies at the base of the Christian Character is that God is our Creator. ' Thy Hands have made me and fashioned me.' The Architect comes to the ruined building, and not having forgotten his plan which is ever in his mind and has never changed, he says, ' I will restore it for I originally made it' . . . God's love was stronger than man's malice, so he still came and redeemed man."

(A) I emphasize the essential principle contained in this passage because in our teaching the Catholic Faith to our people we must put the first thing in the first place—namely, the Gospel.

Christianity is, indeed, a " wisdom religion." But it is not first of all a " wisdom religion." The common idea among many intellectual people of the present day that human beings, if seriously and adequately instructed in what is good and wise, will, therefore, become good and wise, is an utter delusion. Man needs salvation; he needs redemption from the weakening and darkening effects of sin before he can rightly assimilate instruction. He needs to be changed in heart and will by the *glorious*

gospel of the blessed God which was committed to our trust (1 Tim., i, 11), before he can *grow in grace and in the knowledge of our Lord and Saviour Jesus Christ* (2 St. Pet., iii, 18). So our teaching must at the start be the passionate delivery of the vital message of God's love manifested to all mankind in and through Jesus Christ. We are convinced and heart-whole Evangelicals.

(B) Christianity, then, is to be first proclaimed as a Gospel and then taught as a system of Truth. It is still the case that, notwithstanding our failures in this respect—a thousand times exposed—there is even now far too much "exhortation" from our pulpits and far too little clear and definite teaching. Everyone is agreed that there is urgent need of such teaching. The extraordinary and even bewildering revelations of what "Church of England" officers and men knew—and did not know—during the War, impressed Bishops and Priests alike. Are we in danger of forgetting the bitter lessons taught? Are things any better now? It is difficult to judge.

Certainly in this Convention we are met to face facts and recognize obvious opportunities. And it cannot too often be said that unless our part of the Church Catholic stands for the supernatural Christian religion, taught, understood, and assimilated by Priests and people alike, as that which permanently and ultimately satisfies the human *mind* as well as the heart and conscience—unless in a word we stand for non-coercive Catholicism—the Anglican Church has no *raison d'être* at all. I have no desire to say one word against Ultramontanism, the normal religion now of the Roman Catholic Communion. But the type of religion that might fairly be described as Anglican Ultramontanism—the type of religion that ceaselessly appeals to authority alone and even seems to coerce the will without patiently convincing the reason—this type is, I feel certain, doomed to early extinction. It may win victories here and there, for a time. But it needs another atmosphere to enable it to live.

If we are, then, to be true and faithful teachers of the flock of Christ we must be both morally and intellectually

humble. Morally humble, for, God knows, we are well aware how superior to ourselves in his sight are many of those whom we are striving to instruct. Intellectually humble, for if we are conscious of anything it is this, that as " we know in part " we can but " prophesy in part," and that only by being life-long learners in the school of Christ can we ever become teachers for him. Religion is not merely a series of propositions to be explained, or the solution of a multitude of problems to be demonstrated. It is a living and glorious Faith—meant to possess living human beings. It is one and yet diverse; perfect and yet growing; the Faith for the young and for the old, for the rich and for the poor; for the healthy and for the weak, for the learned and for the unlearned; the Faith for all the years of our life and for the hour of our death: in a word, the Catholic Faith.

For how can we pass on to our people the full implications of what the Incarnation, the Atonement, the Resurrection and Ascension, Pentecost, the Church, the Sacraments, and the sacred Scriptures mean, unless we constantly pray and think, and go round these mighty subjects and read about them, and so strive to pierce into the depths and rise to the heights? If we are to be teachers we must (literally) never be content with our knowledge, never stand still, never despise any light from any source, never imagine that the mere experience of our past is sufficient to enable us to instruct the men and women before us *now*. The Holy Spirit will speak to us if we are willing to listen. And his voice will be heard through various channels.

(C) But the Church is not only " the pillar and ground of the Truth "; it is also the storehouse of Divine Grace. Our teaching includes, first, the message of redemption, and then the gradual training in Divine Truth and the unfolding of the wonders of Grace.

We speak to a people who pride themselves on being practical and have little care for ideas unless they can see those ideas translated into practice. The English people have no care for any system that will not work on a large scale; and it is of tremendous importance to state, prove,

and even demonstrate that the Catholic system of the Sacraments has worked, does work, and will work.

As, therefore, in teaching the Truth we aim at a synthesis between authority and liberty, so in proclaiming the marvellous power of Grace in human lives we must give full regard, not only to individuals but also to individuality. We should be our own severest critics, and unsparingly judge our own methods and the results of their working. If, for instance, we are dissatisfied—and who is not?—with certain types of character produced (apparently) by the Catholic movement in the Church of England, let us not do what is easy, and blame the Church, but let us do what is difficult, and blame ourselves.

Against one danger of teachers, the danger that has beset the Church (and all other religious and irreligious bodies) from the beginning, we have, specially, to be on our guard. I mean the love of power. In proportion to our success as teachers and guides we are in daily peril of acting as "lords over God's heritage." The world thinks this about us, and sometimes the world is not far wrong. Let us who have literally "entered into their labours" remember that the extraordinary and lasting influence of Priests like Canon Body, Canon Carter, Father Lowder, Father Stanton, and many more, was largely due to their never having desired to gather round them a band of followers. These men fervently evangelized and taught, so that men's souls might be brought under the power of Christ alone, and that they might learn to rely on the guidance of the Holy Spirit. The history of the Catholic Church is scarred by the records of how the love of power, that curse of ecclesiasticism, has wrought havoc, dissension, and confusion, the effects of which are everywhere disastrously evident to this day. Papal Rome, the Erastian East, National Anglicanism—we know we are all guilty. If every Bishop and Priest of the Church had taken for his real motto that most glorious title of the Pope—*Servus Servorum Dei*—Christendom would be nearer Christ to-day and we should be nearer to each other.

The Teaching of Adults

I venture to lay stress on the right spirit of our ministry as teachers and stewards of the mysteries, because I am firmly convinced that, given this, our opportunities of spreading the Faith in England to-day are bright beyond imagining. This great Convention is a veritable *Sursum Corda* to the whole Church. Is it not true that we should thank God and take courage? Party strife has, to a great degree, lost its bitterness. The hearts of the children are turning to their fathers in God, the Bishops, and we know that nearly everywhere in England those who glory in the name of Catholic will be treated with understanding and sympathy by the Church's rulers. The laity, in town and country, are, many of them, longing to know why they are Church-people and what is the nature of the great tradition of belief and life the Church has to offer.

There is, I allow, a black cloud on the horizon. Extreme modernism, on account of the intellectual eminence and charm of those who teach it, is the one great danger. It interests very many people and especially the educated classes. But will an *interest* which can never be a life, continue to draw people away from the Faith that has always been a life? Will a Christianity transformed into something so entirely different from the Christianity that has worked, continue to be a sort of rival religion to the Catholic Faith? I doubt it. Extreme modernism may boast—not always justly—of its triumphs in the study. But can it ever triumph in the street or in the market-place? Or on the village green? Or in the great congregation? I, for one, cannot believe it.

Men and women will want plain "Yes" or "No" on the great questions of life and destiny, and as to whether Christianity is the supreme, revelation of God, or only the highest aspiration of man. These matters are too serious, too personal, too overwhelming in importance for vague answers to satisfy—even for a time. We know what the Catholic religion teaches about God, the Soul, Sin, the Incarnation, Redemption, the Holy Spirit, the Church, personal immortality. And we

are aware that agnosticism merely affirms that nothing can be known with certitude on any of these matters. But we do not know—and it seems more and more impossible to find out—what extreme modernism affirms or denies. The reply from the other side would, of course, be that modernism does not profess to be a system but is merely a spirit. All one can say is, that it is certainly an elusive one—difficult to discern and, perhaps, hopeless to catch.

We teach the Faith then as being the great transforming agent which changes and shapes men's *lives* in *all* spheres of human duty. The world takes Christians seriously when Christians are obviously different from the world. That superstitious phrase, " Our National Christianity," has much to answer for, and no term has done more to hinder the nation from becoming Christian. For the religion of Christ is a challenge to the world and not its bondslave. There must be consequences and results in a man's way of living when he has genuinely accepted the Faith for which the Martyrs died—the Faith with its two supreme symbols of the Madonna and Divine Child manifesting humility and pure love, and the Crucifix proclaiming sacrifice and urging to it.

It would be convenient if in our teaching we

(1) First impressed on our people the sense of their personal responsibility to God and their dependence on him in prayer.

(2) Then we would almost naturally go on to teach what membership in Christ's Holy Church implies, and how the redeemed, regenerate, and converted member should practise the positive duties of revealed Religion, frequent the Sacraments, and, in fellowship with others, do active service in building up, strengthening, and extending the Kingdom of our Lord.

(3) It is also our manifest duty—in spite of all difficulties—to teach Christian principles of social duty. I agree almost completely with Mr. Tawney's striking and suggestive chapter " Porro unum est necessarium " in his recent book, " The Acquisitive Society." We have

no right—and we never had any right—to acquiesce in the popular assumption

> " that the acquisition of riches is the main end of man, and confine ourselves to preaching such personal virtues as do not conflict with its achievement."

So let our teaching of adult men and women—however and whenever given—be intensely personal, fervently and sanely Catholic, and courageously social. And let us never be ashamed of correcting, at least in detail and balance, the matter as well as the method, of what we teach, as the Holy Spirit guides us and as experience suggests.

For, in the words of Cardinal Newman, " Development," Cap. I, § 1:

> " In a higher world it is otherwise, but here below, to live is to change, and to be perfect is to have changed often."

To conclude: Even those who, like myself, only *love* Oxford but are not her sons, even we realize how vast is the debt England owes to this University for the long line of teachers she sent forth of old to proclaim to God's people in this fair land the full message of God's love.

Through the prayers that are fervently offered this week, through the Holy Sacrifice of Calvary pleaded during these days in the Masses at so many of Oxford's altars and all over the Anglican Communion—through the weary labours of the past and through the good wishes and efforts of the present—may it come to pass that the teachers who go forth from this solemn Convention will, with their lips touched by divine fire, at last bring back England to the Lord Christ and his Church.

Discussion

The Revd. T. Murray spoke about the movement for providing " missionary " or " converting " retreats for people who were not yet sufficiently advanced in the spiritual life to make fully profitable use of the ordinary devotional retreat.

Practical Efficiency

The movement had been extremely successful on the Continent in bringing back working-men to the practice of their religion and thereby in helping towards the settlement of important social questions on Christian and Catholic lines. Teaching was of little use unless there were provided for the people time and opportunity to ponder and make their own the truths which were set before them. He urged the importance of establishing houses for retreats of this kind—such as already existed at Rugby, Coleshill, and elsewhere—all over the country.

The Revd. Canon C. N. Long supported Fr. Murray's appeal and commended to the attention of the Priests assembled the literature issued by the Association for Promoting Retreats.

Part III

Personal Efficiency

XII

THE IDEAL OF PRIESTHOOD

By John C. H. How

I

HISTORICALLY, both in Jewish and Gentile religion, a Priest is one who acts as intermediary between a community of worshippers and the God the community worships. As such he has a twofold function to fulfil. He represents his God towards men, and he represents the community towards God.

In this universal conception of the function of priesthood lies the shadow of a profound truth. The invisible God wills to communicate his knowledge and his gifts to mankind through the mediation of chosen representatives; and man, essentially a social being, ideally one corporate unity, also needs his Priests—representatives of the whole body, in its corporate relation to God, and in its relation as a body towards its several parts. Hence it follows that the ideal Priest is he who fully and completely represents God in God's relations with man; and at the same time fully and completely represents man in his relations with God and his own kind. Mr. G. K. Chesterton, in eulogizing the late Mr. William Crooks as a representative of Labour, makes some shrewd remarks on the principle of representation.* He

* See Introduction to "The Life Story of Will Crooks, M.P.," by George Haw.

reminds us that a representative may be merely a message from the party which he represents, an instrument in its hand, or even a missile to be thrown against the enemy's head; yet, at the same time, be totally unlike those who send or throw him. Or he may be like the thing he represents (as was Mr. William Crooks)—a picture, an image, a type. There can be little doubt that the latter is the more perfect conception of the ideal representative. The ideal Priest, as representative of God to man, will be an image of the One he represents; and, as representative of man to God, he will be "like unto his brethren."

2. There is One alone of all who have borne the name of Priest who can fully claim to fulfil the functions of the office in utter completeness—Our Blessed Lord himself. He is Priest of God, his representative towards men, not merely as a message from the One he represents, but as the Image of the One who sends him. He is no vicarious substitute for the invisible God, but his embodiment, one with him by virtue of community of life. He is Priest of man towards God and towards mankind, for he represents mankind as one who shares their life. He is the Image or Type of man—yet of man not as he is in his imperfect state, but as he is ideally in his relation to God and in his relations with his own kind.

Christ is the Great High Priest, and from him all true priesthood is derived. Or rather, I would say, that he is the One Priest, and in him all priesthood consists. Only by incorporation into his Priesthood can there be any true priesthood amongst men. For the Christian priesthood is not merely derived from him, as a vicarious power or authority delegated by an absentee; but rather it is his own priesthood, eternally active in the spiritual world, expressing itself in the world of men and things through the instrumentality of humanity incorporated into himself. For it is redeemed humanity—the Church which is his Body—that is the true Priest on earth of God and Man. It is through the Church that God wills to declare himself to Man and communicate

his gifts to him. And, again, towards God, it is the Church that stands as the representative of mankind, to gather all mankind into one corporate unity that it may be presented as a living body to God. The Church is still as St. Peter declared it to be, "a holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ."* This is indeed true, and we in no way enhance the dignity of the specific orders of the ministry in the Church by slurring over the priestly function of the whole Body of Christ. Precisely because it is a body, the Church needs its official representatives in its priestly work. The High Priest, in his wisdom, made provision that there might be in his Body of redeemed humanity, and taken from among them, representatives to discharge the sacred functions of the priestly body; representatives of God, towards man, both within and without the body; and representatives of the body in its corporate relation to God. Representatives again of the body in relation to its parts; and towards mankind not yet incorporated into the body of redeemed humanity. Christ himself, as the One Ideal and true High Priest, representing God and Man, alone can call and ordain those whom he wills to represent his Body in the Ministry; though he may will to do it through the instrumentality of his Body acting through its Ministers. To quote the words of Dr. Moberly: "Though ministerial appointment is certainly not human in place of being divine, yet neither is it divine quite apart from being human also. The Church as a whole has its selecting and consentient voice; and even what is most distinctively divine in ordination is still conferred through the Church."†

The Priest, then, who has heard the call to the ministry of the Church, and received the divine commission through the laying on of hands, stands forth before the world as the representative of God towards

* 1 Pet., ii, 5.

† Moberly's "Ministerial Priesthood," 2nd Edition (1910), p. 89.

man, and the representative of man towards God. And in both aspects of his Office he represents Christ, for he has been incorporated by the will of Christ into his own priestly activity. He is to give visible expression on earth to the unceasing energy of the High Priest's Intercession in Heaven.

He is to represent God as he is in Christ—to declare his Character, teach his Truth, lead his people in the Way, communicate to men the spiritual gifts God offers them in Christ for the cleansing and refreshing of their souls. And he is to represent man—again as he is " in Christ "—redeemed into fellowship with God and sanctified by his grace.

It is clear that if the Priest is in any full measure to represent Christ as Christ represents God, he will not do so *merely* by virtue of his call and the divine appointment in his ordination (though without these he can be no Priest of the Church); but by virtue of community of life with Christ—identity of interest, correspondence in mind and will, likeness in personal character. The ideal Priest of Christ will be in some real measure a picture or an image or a type of the living Christ, for Christ will live in him. He will be himself a medium of divine Grace, by virtue of his personal relationship to Christ.

3. Even in the administration of sacraments, though the supernatural gift in the sacrament itself is wholly independent of the character or personality of the Priest who administers it, yet the Priest by his life and character may attract others to, or repel them from, the channels of divine grace. Even at the altar the Priest by deep devotion may assist souls in acquiring right dispositions for profitable reception of the gift, or by irreverence or cold formality he may hinder them. There is a converting and edifying power in the devotion of a St. Philip Neri celebrating the Holy Mysteries. He spreads an atmosphere about him.

If this be true of the Celebration of the Holy Mass, which of all the specifically priestly ministrations depends least upon the individuality of the minister, it

is true in a far higher degree of the administration of the sacrament of penance. Here, we need not shrink from saying, an essential element is a personal relationship between the Priest and the penitent—the relationship of father to child. In the discharge of the sacred office of Confessor it is not sufficient that the Priest should know his Moral Theology, though this will certainly be a first care in preparing for his ministry. Though he be never so expert in the knowledge of the laws of Christian conduct, yet, if he have not something of the heart of Christ, something of his love and sympathy and spiritual insight, he will be no good physician. He may repel, rather than attract, souls that need the healing medicines he should dispense. Absolution may, indeed, be given by any Priest holding the requisite authority, but it is the love and humble devotion and Christ-like simplicity of a Curé d'Ars that throngs the confessional.

So again in the pulpit. Though it is God's truth the Priest is to teach, a truth prior to, and independent of, his realization of it; though it is the Gospel of Jesus Christ he proclaims, glorious whether or not he has perceived its glory—yet, however exact may be his presentation of the doctrines of the Church, his preaching will lack power for conviction and conversion, unless he himself has first seen and realized the things he teaches. "This man's theology" said a dignitary of the Church, alluding to St. Francis, "based on purity and contemplation, soars like an eagle to the skies, whilst our dull science crawls on its belly on the ground."

4. But the ministry of the Priest is not confined to the altar, the confessional, or the pulpit. He is the representative of One of whom it was said, that he "went about doing good." He is the representative of God from whom all knowledge and wisdom come, and all true human progress. He represents to the creature, God the Creator of all, who has given men dominion over the works of his hands. All the activities of this throbbing world of men have some kind of relation to God. Christ came into the world and lived this human life

that the *whole* of human life might be sanctified by his presence.

If it be not the Priest's work himself to organize or develop schemes and machinery for the improvement of social and industrial conditions, he must at least be in touch with those whose business it is; inspiring them with visions of a true Christian fellowship in society, calling them to a fuller realization of the righteousness of God as a strong and virile thing, and himself leading them by a Christ-like example to the desire for a life of holiness that is not merely pietistic, but issues in personal service in fellowship with Christ. Christ went about doing good—bringing men to God by first bringing God to men. If the Priest is to bring the men of this world to God, he must be out in the world and amongst them, bringing God to them—through the medium of a life that is itself sacramental and a vehicle of grace.

5. Thus far of the Priest as the representative of God. What of the other aspect of his function, as the representative of man? It must be remembered that this side of the work of the Priest is most complex, for he has to represent man: (i) in his corporate approach to God in worship; (ii) in his corporate responsibilities towards his fellow creatures in the body of humanity—(he represents the whole in its relation to its parts)—and (iii) he must represent man to himself, standing as the representative of the Ideal to man in his imperfect life. We may thus analyse into its elements the ministry of Christ the Great High Priest as representative of man.

It is an alarming thought, but it is nevertheless true, that the Priest is to be on earth the representative of ideal humanity. "Be human" says the world to Priests, "be men." And it is right in its demand, for, when it speaks like this, it does not want its Priests to be mere commonplace men of no spiritual force, but true men, ideal, effective men who may be leaders of other men in this perplexed world. The world has a great faith in the goodness of humanity, which it persists in maintaining in the face of much that might well be calculated to damp it; and it expects to see its ideal of humanity exemplified in

the Priest. Men do still feel, even in the most unexpected quarters, the attraction of the humanity of our Lord. They feel that religion as they see it in him is relevant to the world and the perplexed life of men; whereas so much of what they ordinarily understand as "religion," and the interests of religious people, seem wholly irrelevant. The Priest, if he is to be one with the Good Shepherd in his pastoral activity, must lead his sheep, going before them as an example of a strong and full humanity. He must be a man of thought and study, whose opinion is worth having because it is the outcome of real thinking and real praying, and not just an echo of conventional ideas, far less the conclusion of a prejudiced mind. He must study the ways of men's minds, the tendencies of current thought, that he may be able to present the truth in terms intelligible to the modern mind; not wrapping it up in phrases and expressions that were once intelligible to men familiar with the ways of thought that produced them, but that have now ceased to have any clear meaning for the average man at all. If the clergy were more careful to do this, we should, I believe, hear far less clamour for a "new theology." It is obvious that it is not a *new* theology that is wanted, but an intelligible expression of the old.

"Be human" says the modern man. Be human we will, *but* our humanity must be representative of *redeemed* humanity as it is "in Christ"—not a flabby, emasculated thing, but a rich and full, happy and joyous thing, because the spirit of Christ is in us transforming our humanity into the likeness of his.

6. *Covet earnestly the best gifts*; a Priest may well do this. Though it be always his first aim to lead souls not to himself but to the Lord whom he represents, yet he may and must seek for himself the best gifts, but always that he may use them solely to the glory of God in the service of his fellow men upon earth.

But the highest gift is love—the one supreme necessity in the character of a Priest is love—love of God and love of man, for he is called to take his part in the priesthood of Incarnate Love. God is Love; and in so

far as a Priest really loves, he represents God truly, and he represents truly the Ideal Man—Jesus Christ, true Son of God, true Son of Man. " He is no Priest in whom God does not dwell," a pagan writer said. " If we *love* one another," said the beloved disciple, " God dwelleth in us."

7. Let me end with some reference to the work of the Priest in that supreme function of his ministry, the offering of sacrifice.

In the religions of the world sacrifice appears as the normal medium through which the members of a community make their approach to God. The Priest in his dual capacity as representative of God and representative of the community receives the sacrifices that are offered and presents them to the Deity; killing the victim, after satisfying himself that it has been rightly selected and that all necessary conditions have been duly fulfilled.

The Christian Community has its Sacrifice too, and its sacrificing Priests, though the One True Priest has revolutionized man's conception of the Sacrifice that is acceptable to God.

He has shown us that there is One Sacrifice alone that is acceptable to God, and that is the Sacrifice of himself as God and Man. As the representative of Man he offers up himself for all men. Yet not *instead* of them, for he comes not only to offer himself, but to enable men to offer themselves in union with his own Sacrifice. He comes to receive this Sacrifice of men, imperfect though it be, that he may incorporate the offering of mankind into his own Perfect Offering of himself. It is this great Sacrifice of Christ, and of man in Christ, that is mystically represented in the Eucharist.

The Priest of the Church is within the priesthood of Christ himself, and at the altar day by day he will stand, as the representative of God and Man in Christ, offering the One Perfect Sacrifice for himself and for the world of men. But not *instead* either of himself or of the community he serves. His ministry for and amongst men—in instruction, exhortation, intercession,

administration of sacraments, or personal intercourse—is all towards one end, the preparation of humanity by sanctification of the Holy Ghost for the offering of *itself* in union with the offering of Christ. The Priest is, as St. Paul puts it, " a minister of Jesus Christ, ministering the Gospel Sacrifice, that the offering up of the Gentiles may be made acceptable, being sanctified by the Holy Ghost."* For this ministry he is mystically incorporated into the priestly ministry of Christ, that he may give it visible expression in the world of men and things. But he must ever remember that he is himself also mystically incorporated into the Sacrifice of the Great High Priest.

Psalmist and prophet of old, impatient with vicarious sacrifice of bull and goat, called for a sacrifice that expressed itself in terms of personal self-surrender to the will of God. Such is the Sacrifice of the One True Priest, and such must be the sacrifice of his human agents in the Ministry. Each one has a life to lose—a " self " to lose by the discipline of the Cross. Each one has a life to find and offer—a *new* self to be found, that is just " Christ living in him." " I die daily," says St. Paul, " yet I live, for Christ liveth in me."† " I am now ready to be offered " he can cry‡ as he sees the end approaching that is to consummate his sacrifice. His ministry on earth was drawing to a close, and it had been one long round of service of the Great High Priest in the Gospel Sacrifice, preparing and presenting to the Father the sacrifice of man. But, like the Great High Priest, that Great Shepherd of the Sheep, with all his care and desire for the souls of other men, he first offered up himself. One with Christ in ministry, he was one with him in sacrifice. Therein lies the true Ideal of Priesthood.

* Romans, xv, 16 (cp. Revised Version margin).
† 1 Cor., xv, 31; Gal., ii, 20.
‡ 2 Tim., iv, 6 (cp. Phil., ii, 17).

Personal Efficiency

XIII

THE PRIEST'S RULE OF LIFE

By C. Newell Long

SOLLICITI semper custodiam ordinis, et ordo custodiet vos (St. Bernard).

A Priest's Rule of Life will be mainly concerned with his life of prayer and self-discipline, but it will also deal with such matters as study, pastoral work, and recreations.

I. It is impossible to attach too much importance to the strict observance of a Rule of Prayer. "In truth, prayer measures our state; and what we are our work will be. A Priest who prays much will do in an hour what a Priest who prays less will hardly do in many days. The words of a Priest always united with God have a life, a warmth, an energy, and a persuasion which no natural gifts can give. We do little because we pray little; and because we pray little we are what we are. If the time we lose, if the hours that are stolen from us, were spent in speaking with God instead of with the world, all we do would be higher in spirit, deeper in results, and more lasting in its effect."*

In dealing with the details which should be included in a Rule of Prayer I need say little about meditation and penitence since both of these are forming the subjects of other papers. I would only emphasize the immense value of a Rule of Meditation, and express my own conviction that to omit meditation or mental prayer altogether is to court disaster in the spiritual life. "He who gives up mental prayer," says St. Theresa, "does not require the devil to push him into hell; he goes in of his own accord." And again, "Whoever perseveres in mental prayer may hold it for certain

* Manning, "The Eternal Priesthood," p. 128.

that our Lord will, sooner or later, draw him out of the path of perdition and conduct him to the gate of eternal life" (quoted in "A Spiritual Retreat for Priests," Bishop Hedley). As a minimum rule I would suggest the following: to make *at least* four meditations a week of half an hour, or, if hindered in this, to spend two hours a week in meditation. Such a rule would usually result in the daily practice of meditation.

Under the head of penitence there should be a rule about the use of Confession, *e.g.*, to go to Confession at least once a . . . month, fortnight, week, as the case may be. A Priest who is constantly hearing the confessions of others should be regular in making his own confession. I would also suggest the inclusion in a rule, or at least in a recommendation, of the practice of a short examen of conscience at midday together with the renewal of the morning intention for the rest of the day. This need only occupy a few minutes and is of great value.

The points which I would emphasize under the heading of the Rule of Prayer are: 1, the daily Mass; 2, the saying of the Divine Office; 3, the practice of Intercession and Thanksgiving; 4, the Annual Retreat.

1. *The Daily Mass.* It is still too common to regard the Mass as the opportunity of giving Communion to our people rather than as, primarily, the pleading of the Great Sacrifice on behalf of the living and the dead. If Priests regarded it in this light there would be a more general revival of the daily Mass in town and country. And there would be fewer instances of the unedifying spectacle which still occurs in some parishes where there is a large staff of Priests, the members of which are seldom or never present at the daily Mass except when it is their own turn to celebrate.

Bishop Gore has written: "A daily Eucharist is a small enough ceremony in a corner, in a little chapel with perhaps but few worshippers; but the smallness is only in its outward features. The act has widest range; it reaches out arms of power over the whole world; it extends its influence to the abode of the departed; it penetrates up to the Throne of God. It is the widest,

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richest act, the act in which the freest generosity can be spent of which man is capable."*

There are single-handed Priests and others who shrink from exercising their privilege of saying Mass daily. They feel that the responsibility is too great. They may be reminded of the well-known story in the life of St. Francis de Sales of the young Priest whom the good Bishop encouraged to say Mass daily by presenting him with a valuable box full of wafers. "Remember," he said to him, "that you hold a public charge, the fulfilment of which is due not only to yourself but to your flock, living and dead; and, moreover, when you abstain from celebrating, you deprive God in a measure of his glory, and the saints and angels of their consolation in you."

To aim at saying Mass every day, or, at least, to aim at saying Mass or at being present at Mass daily, would be a good rule to make, it being understood that only a serious reason should excuse us from the obligation. Ten minutes or a quarter of an hour should be set apart before and after saying Mass, not simply for the saying of a formal Office of preparation and of thanksgiving, which may, if desired, be included in this time, but principally for securing five or ten minutes for meditating quietly on the greatness of the privilege and of the gift. Mass should always be said with a definite intention, and it is best to frame that intention overnight.

I know many country parishes where the daily Mass is established to the great spiritual benefit of Priest and of people alike. But there are others where the parish Priest, although in full sympathy with it in theory, has not, from various reasons, established it in practice, or, sadder still, has given it a trial and abandoned it. One may venture to hope that one result of this Convention will be a steady revival of the practice of the daily Mass.

2. *The Divine Office.* The saying of the Divine Office is a matter of obligation and should not, strictly

* "The Eucharistic Sacrifice." A paper read before the C.B.S., 1899.

speaking, be included in a private Rule of life. It is of such strict obligation that only sickness or urgent necessity can excuse us from fulfilling it, and, in the case of parish Priests, the Rubric directs that Mattins and Evensong should be said in Church. But it is necessary to emphasize this obligation in view of the fact that many Priests seem to treat it far too lightly. And those of us who fulfil the obligation in the letter need to be constantly reminded of the spirit in which it should be performed. Whether we content ourselves with the saying of Mattins and Evensong, or add to these one or more of the minor Offices, we should be careful to say them " digne, attente ac devote." Circumstances may justify the saying of our Office at various times and in divers places, but we should aim at saying it normally in church, and, when possible, in the company of others. In my opinion, the prevailing custom amongst many Priests of saying their Office privately when they could do so with others, obscures the essentially corporate aspect of the Divine Office and results in much carelessness and inattention. For, together with the Mass, the Divine Office forms not only the authorized foundation on which a Priest's spiritual life should be built up, but is the Church's great corporate act of worship spread over each day.

3. *Intercession and Thanksgiving.* Closely connected with the daily Mass and with the recitation of the Divine Office is the regular practice of Intercession and Thanksgiving. A Priest has no right to expect that his ministry will prove fruitful without the regular practice of Intercession. This is exercised most effectually at the altar, and in the saying of the Divine Office with definite intentions. But apart from these there is need of a definite time to be set apart each day for Intercession. And it may be questioned whether Thanksgiving occupies anything like an adequate proportion of the time which we allot to our devotional exercises. The fruit of joy would be more evident in the lives of many Priests if they made a more regular practice of thanking God for his answers to their

prayers, and of "giving thanks to him for his great glory."

4. *The Annual Retreat.* The importance of the Annual Retreat can hardly be over-emphasized. It was by establishing Retreats for Priests that St. Vincent de Paul, on whose feast our Convention began, reformed the lax French clergy of his day, and in these days when we are witnessing so remarkable a development of Retreats for the people, it is all the more important that Priests should be taking advantage of the same means of deepening and developing their own spiritual life. And yet it is by no means uncommon to meet Priests who have not been into Retreat for quite a number of years. This is due, as a rule, not to any questioning of the value of a Retreat but rather to the failure to make the effort entailed, and, sometimes, no doubt, to a subconscious inhibition of effort due to the fear that a Retreat might entail a radical amendment of life in certain directions. This policy of drifting would be met by the adoption of a definite rule to spend three or four days during the year in Retreat, two at least of which, and preferably three, should be continuous. Some may do more than this by securing a day each month to be spent in Retreat. Those who are responsible for the arrangement of Retreats should also bear in mind that, in these days, many Priests cannot afford the expense which would be incurred, and should devise some means of meeting this real difficulty.

II. Study. I can only dwell briefly on other matters which should be included in a Priest's Rule of Life. The matter of Study has been so fully dealt with in this Convention that I need do no more than suggest as a minimum rule the setting apart of one hour a day, or at least six hours a week, for this purpose. If necessary, time spent in the reading of books for the preparation of sermons might be included in this. At times of exceptional stress it may only be possible to have one solid book on hand which may be picked up for half an hour at a time, as opportunity occurs.

III. Pastoral Work. We should, as far as is possible,

map out the various duties of the day beforehand. A few minutes in the early morning spent in doing this and in praying over each will be time well spent. It would be impossible to lay down hard and fast rules for guidance in such matters. All I would do here is to press for a definite time to be set apart for visiting. The value of visiting lies not only in its effect upon those whom we visit, but also in its effect upon ourselves. The time honoured maxim, "A house-going parson makes a Church-going people," may not be so true to-day as it was some years ago, but it is certain that our sermons and addresses will be seriously lacking in point and sympathy unless we are in constant and intimate touch with the daily lives of those to whom we preach. We have in England a "right of entry" into the houses of our parishioners which we are in danger of losing by our own neglect. Visiting is not with most of us a congenial duty, and it is for that reason all the more important that we should make it part of our rule to visit so many hours a week, and, may I add, to start out visiting at the time we have determined to do so.

IV. Recreation. A well-known Bishop always takes a "day off" each week, however pressing his engagements may be, and we should do well to follow such an excellent episcopal example. It is difficult to justify our teaching on the subject of Sunday observance if we do not support it by our own practice. "One day in seven for worship and rest" is part of the Divine Law, and we who have to work hard on Sunday should find an equivalent during the week. Many a breakdown might have been avoided if this rule had been more strictly observed. Our Rule of Life should also allow space for daily recreation of one kind or another, and the strenuousness of our work will depend upon the keenness and zest with which we enter into our recreations. On the other hand, it may not be amiss to add that the annual holiday should not be made an occasion for the relaxation of all our rules. A reasonable relaxation is desirable, but it is neither wholesome for himself

nor edifying to the faithful when a Priest appears to throw on one side all his priestly character when he is on a holiday. The daily Offices and, if necessary, a reduced rule of prayer and meditation should at least be observed. And many of us need spiritual refreshment quite as much, if not more, than bodily and mental rest when we go for our holiday.

V. SELF-DISCIPLINE. There are certain matters of self-discipline which do not come under any of the above headings, but which it is necessary that a Priest should consider in making a Rule of Life.

1. *Celibacy*. Most existing Rules of Life deal in some way or other with the question of Celibacy. One well-known society, which includes married Priests, also has a Celibate Roll and offers its members the opportunity of taking a vow of Celibacy for a limited period or for life. Another society composed of unmarried Priests offers a similar opportunity to its members, while a third has as one of its rules, "To live as bound by the ancient and universal rule that clerks in sacred orders may not contract marriage."

This latter embodies a conviction which is growing in the minds of many Priests to-day that the Church of England is bound by the rule of the undivided Church in this matter,* and that, therefore, Priests ought not to avail themselves of the permission granted in the thirty-second Article of Religion. This is not the occasion to discuss the whole problem of clerical Celibacy, and I would refer those who desire guidance in the matter to an article by the Rev. F. G. Belton in a recently published volume of essays entitled, "Present-Day Problems in Christian Morals." But many of us older Priests are gravely concerned at the marked change of

* "By at least the early years of the third century the rule was established that no Bishop, Priest, or Deacon should marry after Ordination; and no instance to the contrary is known except in so far that for a time in part of the East a Deacon could marry if he gave notice of his intention at the time of his Ordination" (F. E. Brightman, in article on "Marriage of Priests," in the Dictionary of English Church History).

attitude with regard to the marriage of Priests on the part of those who in other respects accept Catholic principles. It used to be considered the normal thing for a Priest to accept, at any rate, the ideal of Celibacy, whereas to-day it seems to be the normal aim of many young Priests to get married as soon as possible. It is not only that the ideal of Celibacy is being lost; it is also that the spiritual efficiency of many Priests is being seriously hampered. Whatever may be said for a married clergy—and there are strong arguments in its favour—it is obvious that there are many spheres of work, both at home and abroad, which are not suitable for a Priest who is married. And a Priest who marries before he has a reasonable prospect of supporting a wife and family is laying up in store for himself worldly cares and anxieties which will inevitably hinder his priestly work and influence. "I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife" (1 Cor., vii, 32, 33).

Those who are responsible for the training of Ordinands and for the counselling of the younger clergy should urge them to face the question of Celibacy as a matter of principle, and should warn them against that easy drifting into marriage which is too prevalent amongst us now. And those of us who are either bound by a vow of Celibacy or whose deliberate intention is to remain unmarried, should be careful to avoid such friendships or intimacies with those of the opposite sex as under other circumstances might lead to marriage. Some Priests do not realize how seriously their influence is injured by the neglect of such a rule, and how greatly the ideal of the priesthood is lowered in the eyes of the world. A similar caution is necessary with regard to undue intimacy with boys. If the Cross weighs heavily upon some of us in these respects let us pray for grace to be generous in bearing it.

2. *Rising and Retiring.* Obviously the observance of

a Rule of Prayer will depend upon the exactness with which we observe a rule of rising and of retiring to bed. Some of us have a continual struggle over this and are far too ready to make or accept excuses for failures. But a rule of rising cannot be too strictly insisted upon as a first condition of a Rule of Prayer. The actual hour may vary, but our rule should be to rise at the hour fixed overnight, and to retire to rest in sufficient time to ensure that we are not too tired to rise promptly.

3. *Punctuality* in the keeping of appointments and in the hours of services is also very important, and it is lamentable how many Priests fail in this respect. It is sad to hear of laymen and women who have ceased to attend a daily Mass because of the constant unpunctuality of their Priests. We are all subject to human weaknesses and occasional lapses may be readily pardoned, but persistent failure in such respects is a sign that the Priest has ceased to regard the matter seriously, and that he needs a rude awakening to the grave dishonour which he is inflicting upon our blessed Lord and to the injury which he is causing to souls.

4. *Fasting and Abstinence.* The observance of the days of Fasting and of Abstinence is, like the saying of the Divine Office, an obligation laid upon us by the Church rather than a matter for private rule. But I mention it because I feel that it is a matter on which we need more definite directions laid down by authority. It is notorious that the observance of these days is, so far as food is concerned, too frequently ignored. Yet Fasting in its plain Scriptural sense means going without food, and there is no reason to suppose that the Church means anything else. And Abstinence, if it means anything, means abstinence from certain kinds of food, *e.g.*, flesh-meat. Many of us are strict about keeping the rule of Abstinence, but few of the clergy or of the laity seem to make any real distinction between Fasting and Abstinence. We, no doubt, have our excuses for not observing the Church's rule in this matter, and some of these excuses are reasonable, *e.g.*, we in the Church of England are bidden to observe a larger

number of Fasting Days than in other parts of the Western Church and it is almost impossible to keep them all. But excuses, however reasonable, do not account for the almost complete neglect of the Fasts and Abstinences which one cannot help noticing in the households of many of the clergy. The pioneers of the Catholic movement were severe with themselves in such ways, and we should do well to follow more closely in their steps.

5. *The Spending of Money.* Simplicity in matters of food and drink is enforced upon many of us in these days of the poverty of the clergy, and it may be urged with much truth that the spirit of fasting may best be exhibited by the cheerful acceptance of involuntary deprivations. Nor are the clergy, as a whole, tempted to undue extravagance in the spending of their money. But it should be recognized at all times that the household of a Priest should be marked by simplicity in expenditure. That expenditure is allowable which may be justified as necessary for purposes of health or of efficiency, or out of due regard to the claims of those who are dependent upon us. But every Priest should feel as much bound as a layman is bound to set apart a definite proportion of his income for religious and charitable purposes. The Church and the Bible point to the tenth as the minimum of that proportion, and we need grave reasons to justify ourselves in setting aside less than this.

The following passage from a course of addresses given to Priests is so admirable that I venture to quote it in conclusion: "The secret of self-devotion (the opposite of self-indulgence) is to strive to carry out one's duty, to the minute and the letter, all through the day. It is not very profitable to make schemes for the future. Moreover, there is no nostrum or charm that will work a change in a man's spiritual or moral fibre, and alter his sloth into self-sacrifice. Serious meditative prayer, and especially the loving contemplation of our Lord's Life and Passion, will be found to be very effective. But the effect they will produce is this very resolute

grappling with details of which we are speaking; an effort which we can promote to good purpose by fixing our resolution and will upon it. The spirit of self-indulgence is not always a spirit of deliberate self-indulgence. It is very often a laxness, an indisposition to stir, a feeling of laziness combined with a habit of not realizing a duty, and a vague idea that we will do it some time or other. The opposite impulse—of promptness and generosity in all that we owe to God and to our neighbour—may be cultivated as a distinct habit of the soul. . . . Whether it be our rising in the morning, our meditation, our Mass, our study, our pastoral calls, our rejection of certain recreations, or our turning away from certain temptations—there is a way of doing the thing unhesitatingly, on the instant, with the loyal fervour of the soldier, with the calculated impulse of the man of honour and character. If we have any regard for our spiritual soundness we should make up our minds to cultivate this loyal and generous spirit. It is the true Priest's spirit. . . . It looks for the very first chance of acting; that disposed of, it is ready for the next; and without any comprehensive scheme of life, with many breakdowns, with many short-comings, it advances, step by step, hour by hour, through the days God grants it, ever mindful that as the rule of life and the schedule of duty unrolls itself and discovers a fresh point and article, that instant must the servant of God respond to God. Faith and grace should make this possible, and not too hard; and the same Lord and Master who gives the Priest his consecration will lend his loving help."

Discussion

The Revd. H. P. Bull, S.S.J.E., said that he rejoiced that the Priests there met in conference had, for this particular occasion, resolved not to talk about reunion or the League of Nations or any other social or political subject however important, but simply to consider *themselves*—their own lives, their own priestly work. It might very soon be their duty to defend

in controversy the truth of the divine appointment of the Priesthood, and if in that crisis they could set it forth not merely as part of a trust committed to them but as a reality dominating and illuminating their whole lives, they would not defend it in vain.

The first paper had set before them the ideal, in all the Priest's work, of likeness to our Lord. That was the vital and essential matter. The delight of seeing so many thousands of Catholics gathered together at the first Anglo-Catholic Congress must not lead to any delusive self-satisfaction—any mere counting of heads. *Not by might nor by power but by my Spirit saith the Lord.* It is the very spirit of Christ which is to animate every Christian Priest. His attitude, therefore, both towards God and towards man must be that of our Lord himself in his human life—towards God a continual humble and adoring obedience seeking nothing but to glorify his name: towards man an unwearying sympathy, and an absorbing desire to lift up and heal and re-establish the humanity to which he had descended.

The country clergy, in all their disheartening difficulties, must think of our Lord in his dealing with the Samaritan woman. Like him they must be absolutely " straight " with the ignorant and the sinful. And, for the rest, principle would make them go steadily and with a settled aim, while sympathy would make them go slowly and without impatience. Our Lord's sacrifice was complete. He not only refused nothing of all the suffering set before him, he accepted it absolutely. " When *we* can so accept that which we are constrained not to refuse, the sacrifice of life is at last complete: the fire is kindled in our hearts that Jesus came down from heaven to kindle."

The Revd. Herbert Williams spoke of the terrible injury done to the Priest's own spiritual life and to the work of the Church if he were not scrupulous to resist all temptation to exceed his income or to run into debt. He urged very strongly that any one of the clergy who had got into the clutches of moneylenders should at once lay all his difficulties openly before his own Bishop. He could be sure that such courage would meet with sympathy and understanding and that a way would be found to relieve him of an intolerable burden and embarrassment.

The Revd. Henry Gibson said that what above all things was needed amongst the laity of an English parish was a right conception of the Priesthood—a knowledge of their Priest *qua* Priest. This could not be gained until the clergy ceased to admire amateurism in their own calling. They were set apart for a

definite work and it was their primary and paramount duty to be experts in its technique, proficient both in its theory and in its practice.

This was specially important in their ministry to the dying. The Priest had professional duties at the bedside no less definite than those of the doctor or the lawyer. His ministry did not consist in talking irrelevancies about the weather; it was designed to lead up to three definite actions—the shriving of the penitent and the administering of the Viaticum and of Extreme Unction.

The Revd. H. S. Taggart spoke of his great pleasure in being present and of his conviction that more than one layman from the Isle of Man would be present at the next Congress and more than one Priest at the next Convention.

A story which he told in illustration of the patience and sympathy in bringing unbelievers to the Faith which marked the work of Fr. Noel in Oxford was loudly applauded. He concluded with an appeal that some system might be organized whereby a Priest who was ploughing his lonely furrow in some distant or isolated place might exchange work with one whose lot was cast in a more favoured or central parish. "We have made too little progress because we have known too little of co-operation. We ought to be less parochial and more unselfish, less diocesan and more catholic."

XIV

MEDITATION

By Father Jenks

IT is a subject for deep thankfulness to Almighty God that in so many parishes the earnest laity persevere in the practice of prayer, without dependence upon set forms of devotion, and that increasingly Priests are moved to instruct even the unlearned in the way of meditation, acquiring through their pastoral experience, as well as through the history of their own devotional lives, a power of helping them to obtain a

wonderful simplicity and freedom in that which to outsiders looks so formidable and rigid.

Such a spirit of fervour, increasing year by year, is a source of great hopefulness in two ways. Owing to the labours of those who have before us taught faithfully the elements of Catholic truth and practice, we have to-day a solid body of instructed Christians as a foundation on which to build up the devout life; and we may hope to present increasingly the right balance of the institutional and mystical elements in religion. And secondly, it is out of this growing body of Catholic piety that we may look with hope for those further developments which were never more needed than in these days of activity and organization, from the strain of which we Priests suffer more even than do our congregations.

For the Priest the practice of meditation in some form or other is essential. If a Priest told us that he was so immersed in work that he could scarcely, even at the altar, realize God, we should first ask him about his meditations and his retreat. If he said that his round of Offices left him dry, and that he could not reach beyond a formal recitation, not satisfying to his conscience, we should naturally ask him about his private prayers and his meditations. Further, if he said that as a Christian teacher he could instruct his people in the faith and practices of religion but failed to commend these to their hearts, we should probably ask whether in his own meditations he did not find Christian dogma vitalized to himself. And, once more, if he spoke to us of his deficiency in pastoral spirit, and lack of a true love of souls, we should ask him whether in his meditations he did not find the heart of the true shepherd being formed in him as the Chief Pastor made himself known to him more intimately.

I

One is often asked whether a Priest's meditations may be used for the preparation of sermons. There must be some underlying justification for this question. It

is, perhaps, to be found in this, that one has discovered the great difference between sitting down to work out a sermon, and kneeling in a spirit of prayer and expectancy. To make one's preparation of a sermon a devotional exercise akin to an elementary meditation is a very valuable thing; but it is not to make one's meditation. There are few things that a Priest should avoid more carefully than even the tendency—which will soon grow into the habit—of allowing his meditation to slip into thoughts for a sermon. It is much easier to think than to aspire; it is easier to think about God than to seek him. There is no place in a meditation even for side-thoughts of other people. It is the soul's own communing with God. *My soul is athirst for God.* The soul is seeking God whom it desires to know. And, gradually, if one yield to the spirit of meditation one is drawn towards less mental activity, until God can say, *Be still, and know that I am God.*

But undoubtedly where this is the spirit of a Priest's meditations, there will be given to the pastor who has intimate knowledge of his people, as he prays for the divine grace upon the preparation of his sermon, many spiritual illuminations, either bringing back directly to his mind something that he has learned for himself in meditation, or which could not have been received by him if he had not been in the habit of meditating upon God.

II

In the Priest's inner life there is a very intimate connection between the altar and his meditations. What he does at the altar, in a power not his own, is to enter into the recesses of the priestly heart in meditation. A character has been stamped on him, and his life's endeavour is to bring that into the closest union with his personal life. He seeks to be configured to the image of Christ.

At the altar he does not only offer his people together with himself to God. He offers the divine Victim to the Father in the plenitude of his victory. From the

squalor of crowded streets, from the apparently meagre reception of Christ by the world, he steps up to the altar and boldly offers the world's Salvation, not only One who is willing to be the Saviour of all men, but One who in deepest truth *is* the Saviour of the world. He knows there that he shares a victorious priesthood. And all this has to be assimilated by the Priest through meditation.

At the altar he has made his Communion. The wayfaring man has received the Bread of Life: the labourer in the vineyard his σιτομέτριον: the Priest has partaken of the altar. At whatever hour of the day he makes his meditation, he will not fail to renew his communion spiritually as part of his immediate preparation. The High Priest, who has given himself to him in the morning, that his life may unfold the oblation of the priesthood, lifts him up in his meditation to the revelation of his own experience in human life; and the good Shepherd embraces his under-shepherd.

III

As there is a very close connection between the Priest's communion and his sacred study, so also between his study and his meditation. It is without controversy one of the fruits of good communions that they increase in us the grace of faith, which harmonizes the intellectual life with the whole force of one's being. And it is in his meditation that the Priest assimilates this intellectual gift of faith. Here he realizes immediately the revelation which at other times he appreciates mediately through the more active exercise of the intellectual faculty. Here by concentration upon God himself, in submission of the will to him, and through adoration, his eyes are enlightened as were Jonathan's when he dipped the end of his rod in the honey and put his hand to his mouth.

But the enquiry forces itself, what is the place of the intellect in meditation? This question calls for careful answer, and raises several considerations.

(*a*) Masters of the spiritual life often write as though

the practice of meditation had been begun at the first stage of the soul's conversion, when the very habits of prayer had to be formed, and the early battles against material temptations were yet to be fought. Consequently they treat of vocal prayer in close connection with meditation; and the meditation contemplated has for its immediate purpose the stirring up of a strong repugnance against sin, and the solid growth of repentance. Thus Fr. Baker compares the stages of advancing experience in meditation with the familiar divisions of the spiritual life into the three-fold way. First, he names vocal prayer and meditation as suited to the purgative way; then forced acts of the will and affections; and lastly, as appropriate to the unitive way, he places active and passive contemplation. And when meditation has passed into contemplation it is generally regarded as the experience of those who have adopted the vocation of the contemplative life.

We are to-day facing a different situation. We are considering the meditations of Priests who have made some progress in vocal prayer in the forms of intercession and of intimate acts of fellowship with God. To a certain extent we develop in other exercises of our devotional life that spirit which writers of former generations have sought to encourage through elementary meditation.

And meditation, as we are thinking of it at this Convention, is intended to cover the life-experience of Priests, the very large majority of whom have found their permanent vocation in the activity of pastoral work.

(*b*) Are we then to say that the Priest should be satisfied to persevere in active meditation, or even are we to go farther and seek to confine ourselves to the purgative form of meditation, in spite of the advance of the Priest's life in the way of holiness? There can be no hesitation about our answer. Walter Hilton has some words of value at this point. "Thou must understand that in meditation no certain rule can be set for every one to observe, for they are in the free gift of our

Lord, according to the diverse dispositions of chosen souls—For whoso is always alike and at a stand in knowing of God and spiritual things, it seemeth that he profiteth and groweth but little in the love of God." " Diverse sorts of meditation there be which our Lord putteth in a man's heart."

We have to think of the progressive work of meditation, from the first disciplinary training of acquiring the elementary habit to those stages which may be impatiently desired or may be unwisely restrained to our great loss.

(*c*) Now general experience is that we Priests begin with a very active form of meditation, and that it is congenial to us, and more easy, to continue to use the intellect in such way. Hilton quaintly remarks that " a hound that runneth after the hare only because he seeth other hounds run, when he is weary he stayeth and resteth, or turneth home again; but if he run because he seeth or is in view of the hare, he will not spare for weariness till he have caught her." I should like, therefore, to suggest that we do not well to disparage the meditation in which the active exercise of thinking is the chief feature. It may be that in this way God can best draw us to himself at first, supplying what it lacks by his gifts to us in our other private devotions. It may be that for some years we are in this form of meditation being saved from merely idle imaginings, or from unbalanced and undisciplined emotions; it may be that through the work of the intellect in meditation we are sanctifying sacred studies, and are also acquiring that concentration which is really difficult to learn.*

(*d*) But there comes a time, to one sooner than to another, when there is danger of restraining God by the intrusive activity of the mind, even as in conversation

* Nevertheless I should like to recommend that what follows in Sections IV and V should influence our meditations even at this stage. There is danger in so learning to convert a meditation into an exercise of thinking that one cannot afterwards break the habit.

with a friend one may be so talkative as to give him no opportunity to speak. St. Peter of Alcantara gives us some wise words of caution: "We should strive to avoid in this exercise any excessive intellectual speculating and should endeavour to treat the matter more with the affections and feelings of the will than with the discursive speculating of the understanding. This might be the natural state of mind in one simply in pursuit of knowledge, but not in one who came to pray and to think upon God with contrite heart." And by speculation the saint does not mean what perhaps to-day is suggested by the word, but rather that activity in pursuing a line of thought or an idea which may easily lead one to forget that the end always in view is God himself, and not merely devout thoughts.

IV

To be on guard alike against an impatience of spirit which cannot persevere in the lower forms of meditation, and the danger of making mental activity a check to advance, it is of great value to train oneself from the first in certain elements which Fr. Baker, for example, marks as features of the illuminative way. The work of the will is of very great importance in any meditation that has not reached to the degree of almost passive contemplation. And this work of the will is not by any means to be confined to the resolution. The Priest wills in meditation to seek God himself, and not as a stranger searching after the unknown, but as one who knowing him seeks him with his whole heart where he knows he is to be found. He will frequently ask God to fix his will on him alone. He will in some measure, and increasingly as he is led thereto, make forced acts of the affections based on the surrender of his will to God. He wills to serve God with his whole life; he wills to love him. And he will tell God so. And this direct approach to God through the will is to be encouraged at intervals throughout the meditation, and the more diligently if he have reason to fear that he is inclined

to an excess of mental activity. He will strive not to let any good thought end short of being directly turned to God in aspiration, or contrition, or wonder, or whatever application may be appropriate. His very dryness or coldness, if he suffers from it, will be made into an exercise of the will. He will learn more and more to use affective acts, rather than discursive prayers. He is by now acquiring some freedom in meditation. He is no longer bound by the elementary scheme which in his earlier years helped him. He is learning to place himself in the presence of God, and by will to fix his whole being on him.

V

It is now, too, that the devout Priest begins to pay more careful heed to the value of spiritual silence. However elementary is one's meditation, though it be still in that first stage in which one is helped by some book, one should encourage oneself to be quite still in God, if there is any inclination in that direction, and to cease all activity. Only it is a sound caution to beginners to avoid mistaking for this a mere habit of mental dreaming. But certainly when the will is learning to play its part in the actual exercise of meditation, and not merely in the labour of concentrating the wandering attention, every opportunity should be seized to pass over for a few minutes into silent kneeling in the presence of God, and into the attentive attitude of the listener. *Speak, Lord, for thy servant heareth.* We are not yet able to lay our crowns before the divine love, " lost in wonder, love and praise," for we have won no crowns with which to honour him; but we can fall at his feet and adore, it may be with ejaculatory words or it may be yet better, if God will, in the silence of gazing upon him.

In close connection both with affective acts of the will and with the encouragement to seek moments of pure silence and passivity should be put the exercise of the will in making short colloquies. Hilton speaks of higher vocal prayer " when one speaketh to God as it

were bodily in his presence with such words as most suit to his inward stirrings for the time, or as cometh to his mind." At first the activity of the will may be prominent in passing from simple acts of contrition, aspiration, or worship into conversations with God, in which one ventures to invite him, as it were, to respond audibly to the heart. It may be that through these forced colloquies one will pass at times, and with increasing frequency, into something further, in which the will is not consciously at work; or even the meditant may remain altogether silent and still while God speaks to him without words.

I will close with a short quotation from one who in these days has helped many of us. Bishop Chandler in "Ara Cœli" has written "*waiting upon God* with loving attention, humble resignation, and absolute self-surrender, is the note of contemplation. *As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until he have mercy upon us.* This is the highest point of concentration; it is the concentration of the whole being in quiet, silent attention upon God, in listening for any indication of his will, together with any proof or exhortation from him to our conscience. We are in his presence; we adore him with silent reverence and are ready to obey his voice. I say 'we'; but to practise contemplation with any measure of perfection is the achievement of none but great saints; . . . for us poor sinners, whose path is in the way of Purgation, it is an ideal to which we make but a small approach in this world, but which we hope may by God's infinite mercy be realized in his unveiled presence hereafter."

XV

PRAYER*

By Father Denys

THIS paper is concerned with principles. It is expository and practical rather than devotional. Only a comprehensive "tabulation" is attempted. At a Convention—should it have been a Council?—of Priests much may be omitted. To begin with difficulties, under heads.

1. *Lack of simplicity.* As a Greek Father implies, "a child's chat with a Father" is a better definition of prayer than a "communion," "conversation," "talk."

2. *Disproportion in the character.* As a man is, so he prays. In the fullest sense, prayer is character, personality, or the going forth of our personality to take into itself our true self, Christ; and modern knowledge seems to show that personality is not a *gift* but an *achievement.* "God's presence, known and loved, absorbed and absorbing"—this definition of prayer goes back to Origen and pseudo-Macarius, passed from the Damascene to Aquinas, taking the form "Prayer is the raising of the mind to God," where "mind" means the whole self, though an intellectual judgement is the most complete act of the human mind, and intellect, in its proper sense, should, as with the great mystics, control the feelings, etc., in prayer.

3. *Reversing the order of the Lord's Prayer.* Since the Renaissance, Reformation, and Descartes, the general English tendency has been to emphasize the petitionary element in prayer—especially the verbal, vocal, and more material element ("Give us this day our daily bread")—at the expense of the elements of adoration,

* The following is only a synopsis of the paper.

contemplation, praise, thanksgiving with which the Lord's Prayer begins. It was one result of the economic tendencies in Calvinism and Lutheranism, though Kautsky and others go too far in this respect. As in English religion generally, the *imponderabilia* and *nuances* of spirit and person—conscious and unconscious—have been almost entirely neglected.

4. *Stereotyped humanity.* Christianity being personalistic, Christ built on the variety in unity of personality, for no two souls are exactly alike. Luther cut through the Bible, history, philosophy, psychology, and built on "uniformity" and mechanism. English prayer has suffered from the mechanism and uniformity of the official English Church, as well as from the rationalist's almost age-long dream of an "intellectualistically regimented" humanity. But "un homme défini est un homme fini." *A fortiori*, "un Dieu défini est un Dieu fini." Prayer is an intensely individual thing—"He calleth his sheep by *name*"—and a celestial Potter whose pitchers are all alike is not an artist—let alone a Creator and God.

5. *Failure to observe the interaction of body, mind, soul.* Viz. the subjectivity and individualism of the ordinary English religion and view of conscience; the English antithesis between the "spiritual" and the "material"; the decline since Jeremy Taylor, Sanderson, and W. Law of moral, ascetical, and mystical theology, and, closely akin as these two last are, they are not interchangeable.

This decline has been furthered by our general acceptance of Kant's "faculty-psychology," which splits man into "water-tight compartments." But modern knowledge—and "modern knowledge" is one thing, "modern thought" another—teaches the interpenetration of the faculties, though it gives heed to specific "functioning," *e.g.*, of "desire"; the "reproductive imagination"—not the same thing as the "fancy"; the "subconscious"; the "unconscious." Modern knowledge (*e.g.*, the Bishop of Manchester) is also returning to the view as old as, and older than, Plato, that Truth is the result of three activities—

moral, intellectual, aesthetic. Whatever, too, be the exact relation between body and mind—and pan-psychistic theories do not seem to further the problems suggested by science—the " custody of the senses " is essential to fruitful prayer.

6. *Lastly and especially there is " Anglo-Saxonism."* The tendency to Anglo-Saxonize Christ, the Bible, and the religious consciousness by reducing almost the whole of religion to ethicism and the English idea of the " practical," and by over-emphasizing the individualistic, material, Pelagian, and moralistic British insular outlook. In brief, the attempt to nationalize Christianity and human nature at the expense of their inherent inter- and supra-nationality; and the lesson of false nationalizations and Erastianism is written in Germany. Or that other attempt to interpret Christianity—if it is a revelation and transcendent—almost exclusively by the experimental and inductive method—right enough as far as it goes, as well as our insistence on the sensationalism of Locke and others, which has so dominated the English mentality, though the War has shaken the throne of Locke.

It is neither probable nor desirable that many of these British qualities should disappear. Indeed, the greatest contribution that England has to make to a league of nations may be her sturdy moralism. But the War accentuates cosmopolitanism, internationalism, supranationalism. Industrialism means community and world-contraction. The vision of the holy Roman Empire—a limited symbol indeed—broadens. The East, contemplative and mystic, is nearer to the West. The Ganges pours into the Thames. Radical advocates of civicism and Hegelian State-absolutism declare that there is no surer way of destroying the significance of civic life than with Positivism to seek to limit the intellectual outlook to the unity of social life and (reversing Aristotle's order) " to make practical wisdom the ruler of contemplative." A new orientation dawns before the ample spirit of man, or is it the old orientation? Even the Dean of St. Paul's and the " Times

Literary Supplement" say our age is a replica of the third century, when the contemplative Plotinus helped to save the old world and to stimulate the Church.

To maintain that racial psychology is in the melting-pot would be to go too far. But certainly that form of French historical philosophy which teaches that the characteristics and hopes of a nation and race can be enclosed in a logical formula, and by which we have been influenced, is less secure than it was. In point of fact, it seems that races are not *irreducible* categories. It may even be that the character of a nation is partly the character of its dominant class, partly the result of special and transient necessities, opportunities, or temptations.

Read the well-known article on prayer in the great German "Encyclopaedia of Protestant Theology." It is questionable if it would be as literally accepted as when it was written. Modern conditions, James's "Varieties of Religious Experience" (though largely based on abnormal cases), psychology and psycho-analysis, are all having their influence, true as it is that much in modern psychology will probably be relegated to the limbo of exploded theories in less than ten years. Moreover, with the decline of doctrine in modern Protestantism, we find a corresponding decline in the conversion-psychose.

In fact, as Father Waggett says, the change in modern knowledge is a change of emphasis rather than of principle. There is then justification for the opinion that most modern books on prayer confirm (only in modern terminology) what the Church, East and West, has taught for centuries. But most modern writers do not read the devotional and ascetical writings of the Church. *E.g.*, the Protestant Professor Pratt's "The Religious Consciousness," written in the full light of modern knowledge, and characterized by the "Times Literary Supplement" as "perhaps the best book yet written on the subject," gives substantially the Catholic teaching East and West on contemplation, "affective prayer," and the "prayer of quiet," though Orthodox contemplation differs somewhat from Western. In

short, Dr. Pratt vindicates systematization in prayer, which the English Church—to some extent rightly—fears; a point to which we shall return. Much the same may be said of the books "Concerning Prayer" and "The Spirit," edited by Canon Streeter.

But what is "Catholic"? And what is the Catholic doctrine of prayer? Obviously, the psychose of prayer will vary with the doctrinal presentation of religion, as well as with theological and other movements, such as some forms of scholasticism and the psychology of the Religious Orders—the great teachers of the spiritual life; and this psychology of the Orders needs fuller investigation.

Again, if we confine "Catholic" to consensus between East and West up to the Schism, we limit the Holy Ghost. We also find within this period—in the Byzantine, Eastern, and Western Churches—forms of prayer justifying charges of individualism, emotionalism, and even sublimated eroticism brought by some against prayer and mystic states.

Once more, our spiritual books are not always reliable. For one reason, because Cassian's ascetics had great influence in the West, and, admirable in some respects, Cassian is not free from "orientalisms." It is true that St. Benedict took over his method of prayer, and this contemplative method was almost undisturbed till St. John of the Cross; but it has not escaped negative and depersonalizing influences, *e.g.*, of a falsely ascetic Keltic monachism. We know also how St. Basil in the East and St. Benedict in the West strove to lay the foundations of a sound ascetic and mystical theology. Genetically, Western devotion passes from the Egyptian Fathers of the Desert through St. Benedict, even to the "Spiritual Exercises of St. Ignatius." But already with St. Theodore the Studite the decline had begun in the East. If, also, St. Benedict purged out manicheism, individualisms, false dualisms, excessive and singular bodily mortifications (Peter Damian probably introduced the "discipline"), these dangers re-entered Europe from the Greek monasteries in Sicily and S. Italy

through the Grandmontines, Fontevrists, earlier Cistercians (as O. Vitalis hints), Carthusians (to some extent), and some of them run past the counter-reformation and St. Vincent de Paul himself. What, *e.g.*, in some fundamentals, are Portroyalism and Jansenism but aspects of manicheism, Kelticism, and the more individualistic monastic Antonianism? Even some Tractarians did not keep Jansen, St. Cyran, and the "protean" Pascal—their kinship with Calvin will be recognized—out of our devotional books.

Further, even Roman Catholics say that St. Teresa and St. Ignatius Loyola sometimes mistake motions of the subconscious self for prayer and mystic states (Fr. Martindale); and Archbishop Benson recommended Brother Lawrence's "The Practice of the Presence of God." Yet so "scientific" and "modern" a work as Hastings's "Encyclopaedia of Religion and Ethics" shows the quietistic trend in Brother Lawrence; and St. Teresa dominates—and rightly, on the whole—most of our Religious houses as well as Poulain's "The Graces of Interior Prayer"—a book widely used. Indeed, in England generally, to say "contemplation" is to say St. Teresa. Whence the ordinary belief that there is only one form of contemplation, and that contemplation and mysticism must mean visions, trances, ecstasies, psycho-pathic phenomena. In point of fact, these are by no means necessarily part of either.

Books on prayer and devotion, then, must be "controlled" if we are to direct others and ourselves wisely in prayer. In the Orthodox Church we have the Hieromonk Pozdieevski re-examining the ascetics of Cassian, and Zarin has written a masterly book on the whole field. In the West there is Abbot-Primate Butler's "Benedictine Monachism," which all Priests should read, and his "Western Mysticism," soon to be published; Dom Chapman's illuminating article on "Mysticism" in Hastings's "Encyclopaedia of Religion and Ethics"; articles in the "Downside Review," etc. When published, E. Bishop's "Letters," etc., will also be useful. Psychologists and anthropologists—*e.g.*,

Segond—are also asking for a *history* of Christian prayer, and, strange as it may seem, a genetico-historical history of Christian prayer has not yet been fully written.*

Into the details of these investigations it is impossible to enter here.† We are concerned with principles. But since this Convention stands for historical Catholicism, the type of prayer resulting from these investigations may be called the "historical" type, though opinions will probably always differ as to the meaning of "historical" and "sound learning." What to the West may seem "historical" and "sound learning" may not so seem to the East, not even to Glubokovski, who works on the lines of Von Harnack. We need not, also, say that history is "psychology in action." But the quarrel about "history," "historiography," "historismus" may affect the long-standing English tradition that the mere accumulation of facts will disclose their own interpretation. At any rate, it is doubtful if the Orthodox Church, to leave the Latin aside, will ever wholly subscribe to a view of history not uncommon among some of us.

If this type of prayer is to be characterized, we may call it "Libertarian" rather than "Regiment-

* Segond, "La prière," 1911.

† See Lehodey, "Ways of Mental Prayer," 1912, and "Le saint abandon," 1921; Saudreau, "Degrees of the Spiritual Life," 1907, and "Les faits extraordinaires de la vie spirit." (in some respects Saudreau is more reliable than Poulain); Meynard, "La vie intérieure," 1913; Maumigny, "Oraison mentale"; above all, the periodicals "Revue d'ascétique et de mystique," "Recherches de science religieuse," "Revue de philosophie," with bibliographies. Zahn, "Mystik," 1918, is to be used with caution. Useful points in Strong, "Psychology of Prayer," 1909, the German books by Dibelius, von der Goltz, etc., Coats, "The Realm of Prayer," 1920, "The Riches of Prayer," "The Splendour of God" (Longmans), the works of Lamballe, Lejeune, Louismet, Scaramelli, Beaudenom, "Lettres de direction," 1919, etc. Hastings, "Prayer"; Paterson, "Power of Prayer" (Macmillan), are of little use for our purpose.

arian " (falsely supposed to be the Jesuit type), where, however, liberty does not mean licence. In other words, it is less trammelled by rules, and allows more for the individuality of the soul. It is the well-known type of " Sancta Sophia," Grou, and others.

What, then, is the nature of this type? Is it truest to the New Testament and modern knowledge?

I. Clearly, prayer being " personality " and a great maker of personality, it is fundamentally the same in most religions. For man does not change fundamentally with the changing ages, as even Dr. Inge says; and Christian prayer rests partly on a Semitic, Judaic, and Rabbinical background, which is only becoming clearer in the light of the growing study of the religious consciousness. The " magic " theory of prayer is also less positive than it was (Prof. Marett). A work, too, like Dr. Marmorstein's " The Doctrine of Merits in old Rabbinical Literature " shows that " merit " in itself is not a " Roman Catholic " invention. And one trend in the modern teaching on personality is that of " multiple " or " dual " personality. This, in degree, corresponds to the " mystic " doctrine of " transformation into " and " reproduction of " Jesus. And, as the Saints and spiritual writers teach, it is Jesus who prays and " merits " within us, or, according to St. Paul, the Holy Spirit,* where " Spirit " probably means " Spirit " of Jesus. But, from the human side, the root principle of prayer is the law of rhythm, vibration, interaction, reciprocity, alternation, which we must consider a little more closely. The application of this rhythm is threefold: (1) Between our faculties—mind, will, feeling; (2) quiescence and action, or activity and repose, or *passivo-activity*. For, by the very terms of being, there can be no such thing as *pure passivity*, which the ordinary Englishman, being " practical," so dreads, and is quite sure that contemplation and mystic prayer must be, if not mystification, moral stagnation, or even spiritual charlatanry. (3) Between the " conscious " and the " unconscious," though the relation between the " con-

* Romans, viii, 26.

scious," "subconscious," and "unconscious" is only being gradually worked out by psychologists, etc.

This law of rhythm works also in the natural order—"contraction," "expansion"—and there can be no sharp distinction between the "natural" and the "supernatural."

But the main point in prayer is to "manage" rhythm and alternation of mind, will, and feeling. On this management the quiescent and unconscious activities, as well as that bane of prayer—distractions—depend. What then is this relation? It is bound up with problems of primacy—the primacy of the will or the intellect, idealism and realism; and these problems may go on recurring till the crack of doom—*diminuendo*, perhaps, in favour of realism and the intellect. But, on the whole, this relation differs in the Orthodox and Latin Church and the English Church. In England, generally, the tendency is to over-emphasize will in the sense of the "effortful," as distinct from the "effortless," will, and intellect in the sense of "intellectualism." Due weight is also not given to the "aesthetic activity" in knowledge; or rather, the "aesthetic activity" is confused with "sentimentalism," while the feelings, emotions, affections, and passions are not the same thing as the sentiments, as *generally* understood. On the other hand, in Orthodoxy and the Latin Church generally, a truer and fuller view of the relation between will, intellect, and feeling seems to have been taken, and, broadly, modern knowledge tends to confirm the Latin Church and Orthodoxy.

For, prayer being rational co-operation with a rational God in a rational universe, reason—even intellect—must be "king" in prayer. But most writers to-day would say that reason is the "logic of the whole personality"—as Moberly did—and that intellect is not "intellectualism." St. Teresa's "intellectual love" is not *academic ratiocination*. Spinoza, indeed, identified will and intellect. But intellect, will, feeling seem to be part of a *single* process. Once you separate them, you make man into an abstraction, automaton, machine.

Being largely Pelagians and pragmatists, who interpret religion mainly in terms of conduct, and reduce intellect to "what I think,"* the English incline to "will-philosophies." That is, they put will (in a Pelagian sense, chiefly) first, intellect second. They also tend to narrow down the maxim, "religion is a matter of the will," into the "conscious," "effortful," "conative" will. But psychology teaches an "effortless," "unconscious" will, and says the activities of this unconscious will, as well as of the "beholding" will (prayer of "the loving glance"), are more powerful and "insight-giving" than those of the conscious conative will. The place of "beholding" in the psychology of modern education is well known. If, too, the mystics are the "aboriginal philosophers and psychologists," the greater mystics are certainly not voluntarists. Moreover, will-philosophies are dying throughout Europe. The War substitutes the "will-to-love" for the "will-to-power."

Again, the English—as even the "Times" says with much truth—being among the most sentimental peoples in Europe, and yet for that very reason fearing to show it except in worship, which largely takes the form of "hymn-singing," pride themselves on "soberness" and "common sense," to which they give a meaning not found among other nations or even in Aristotle, the father of the term, and are very ready with the charge of emotionalism and superstition against any religious practice they are not in the habit of practising themselves. But psychology tells of a "shifting of the centre of values"—and prayer is one of the chief ways in which our centre of values and gravity is shifted into Christ, the one true centre, and says this shifting takes place mainly through the emotions or feelings, where the "emotions" do not mean sentimentalism but what spiritual writers call the "affections" ("affective prayer").

* "No nation, I imagine, has ever gone as far as England in its neglect and contempt for the intellect. The average Englishman has no interest whatever in truth. When he speaks of telling the truth he only means saying what he thinks, which is very often not the truth" (Bishop of Manchester).

Once more, Tyrrell shows that Christ is " will, intellect, vision "—" practical, intellectual, mystical." *Now* he works by will, *now* by intellect, *now* by vision, or the mystical and affective qualities, the *nuances* of spirit and personality. So " rounds " he to " perfect work " and a perfect " whole." Troeltsch, who is said to be one of the great " prophets " of " future Christianity " ; Merz, the historian of nineteenth-century thought ; Prof. James Ward, a typical English psychologist, also say much the same about this point and those just mentioned. Here, then, is the ordinary teaching of the spiritual writers—that fruitful prayer comes by emphasizing now the will (effortful and effortless), now the intellect (even intellectualism at times), now the affections (even " sensible devotion " at times).

Now the Church East and West, or—if we prefer—Christianity, almost from the earliest times, anticipated " modern " psychology and stressed these points in prayer. There was, of course, also the ordinary petitionary, vocal, verbal prayer. But, as A. Baker says in " Sancta Sophia," Christian prayer began largely on the contemplative (in the broad sense) side. And when Dibelius maintains that the contemplative element came in through neo-Platonism and pseudo-Dionysius, he is putting the part for the whole. Man is by nature contemplative, and the influence of Plotinus and Dionysius has been exaggerated, except (as regards the latter) in Greece and perhaps the Balkans. Russia, we know, did not take over all the Byzantine prayer-values, which Maximos Confessor tried almost in vain to purge of neo-Platonism, though Grass's article on " Russian Mysticism " in Hastings's " Encyclopaedia of Religion and Ethics " seems to need qualification.

Thus we hardly find meditation (in the ordinary English sense) till about the counter-reformation, though —curiously enough—there are signs of it, as well as of the ordinary types of Protestant prayer and spirituality, in parts of Albert the Great's " De adhaerendo Deo." Rather did the Church West—we may add, East—almost up to the counter-reformation stress the truth

many modern thinkers are now stressing—that the intellect, as such, is powerless before its own dualisms, and needs the "aesthetic" activity to fuse the diverging strands into the full vision of reality; and, of course, self-proportion is one secret of being "real" in prayer.

In other words, the Church emphasized the "affective," "contemplative," "unconscious," "subconscious," "effortless," as well as "effortful"; the functioning of "attention," "intention," "introversion" (which means, broadly, Christ *in* us rather than around us—this is one way in which Brother Lawrence's book differs and "tones" the "ethical" rather than the "unitive"); internal recollection; careful use of the "imagination" lest it should degenerate into the "fancy." In short, the mind is stripped of all phantasms and images and simplified and tranquillized in God, though remaining rational, intellectual, individual. It is not absorbed into God; and intellect is one thing, *understanding* another, more especially the ordinary English gross empirical view of the understanding.

This may seem to be quietism. But quietism is resting in *self*, not in God; and unless "rhythm" be well heeded, prayer easily becomes self-contemplation, even quietistic self-contemplation and "soul-quiet." In point of fact, much of our prayer is often self-contemplation. This is one cause of aridity in prayer and distractions. Moreover, modern thought tells us that the spiritual undercurrents of our being are often the most powerful. Again, the controversy as to whether we can think *without words* is not yet over. But recent investigations into the way the mind and thought act go to prove the existence in consciousness of "imageless" thought, which means practically "wordless" thought, as well as that "concepts" (broad generalizations rather than definite images), or what is called the consciousness of the "universal," tend to give deeper insight into God and ourselves than words and images. As Augustine says, "we often pray best when we say least, and worst when we say most." Here, too, is one side of what St. Teresa calls the "sleep of the powers," and of that

" drowsiness " in prayer which often marks the borderland between the " illuminative " and the " unitive " way. On the other hand, the English custom is to emphasize the image or picture in meditation and prayer. It is also inclined to suspect " wordless " prayer, and is not sure that it is not a Roman Catholic fancy. As a matter of fact, " wordless " prayer arose in the Eastern Church. Anglo-Saxonism has always been a " lover of words," especially in worship. It fears silence as it fears solitude. It is one result of its " practicality " and empiricism and habit of thinking of everything in terms of something else.

It may be objected that " this is not prayer for the ' ordinary ' Christian, but for the mystic." In point of fact, some of the best mystics and contemplatives are to be found in the world, or, for that matter, in a London Club. Only Anglo-Saxonism, with its twin Teutonism, thinks mystics and contemplatives are to be found only in the cloister, and that this form of prayer is produced either by sublimated Romanism or " Roman Catholic " thought-forms, or by automatism and hysterical self-hypostatization. We forget that the Byzantine and Orthodox Churches have, in substance, the same " experiences." We are so afraid of " letting ourselves go " and making adventures of faith and love that we prefer to *secularize* God and his love and omnipotence. Be it that this omnipotence is moral, it is for that very reason *love*, and how are you to codify and stereotype love? The most " sober " Church in the world has only one test for these things—" By their fruits ye shall know them." And, as even the semi-Agnostic Protestant philosopher Royce points out, the foundations of the civilization of Europe and Russia were laid by men who practised this form of prayer. Is not the English Church sometimes in danger of sacrificing the Cross to her zeal for " sober judgement "—right enough as far as this goes, and, reversing the Apostle's saying that the wisdom of God is wiser than the wisdom of the wise, quenching the smoking flax?

Besides, " automatism " in this sense is getting

exploded, nor will Freud save it. We have also seen Prof. Pratt and others vindicating this form of prayer, and "educated," as distinct from the older, Protestantism is not uninfluenced by it. The truth is you cannot tear the mystical element out of man and religion. If, as we are told, English Christianity is to be "Pauline-Johannine," dashed with a kind of "Augustinianism," SS. Paul, John, and Augustine are all mystical. If "Pauline" means a modernized "justification by faith," from one side, mysticism is intensified faith. "I knew a man caught up into Paradise." To say St. Paul's "visions" were merely sublimated Judaeo-Hellenism hyper-stimulated by his "thorn in the flesh" may be "smart" and in keeping with our modern journalese theology and worship of that "blessed" word "pyscho-," but a fuller study of the religious consciousness may tell a different tale in time.

Such, then, is traditional and historical prayer. Roughly, it is "Sulpician" rather than "Ignatian," the Sulpician being mainly "affective," "adorational," "beholding," "unconscious," "effortless will"; the Ignatian "reasoned," "conscious," "effortful-conative." * In the East, it runs through Origen; Basil (who did not wholly reject the contemplative life, as some think); Gregory Nyssen; Theodore Studite; Isaac; John Climacus, etc.; Kabasilas (in part); Seraphim of Sarov; John of Kronstadt (on the whole). Then it was disturbed by the more negative Hesychasm —for Hesychasm is not wholly quietistic;† Lutheranizing influences; and Russia's abandonment of the earlier Byzantine ascetical and mystical theology. In the West, it runs through Benedict; Augustine; Gregory the Great; Bernard; Bonaventura; the Victorines; Blosius; Aquinas to St. John of the Cross and St. Teresa (on the whole). It is often at its best in the great Frenchmen of the eighteenth century; Bona; Baker's "Sancta Sophia"; and Baker's direction of Gertrude More—books to be

* Baverstock, "Priesthood in Liturgy and Life," 1917, p. 160, compares the two methods.

† Papamichael, "Gregorios Palamas," 1911.

read by every director. Then it was disturbed by the more dialectic scholasticism; Descartes; some Dominicans (who forgot Aquinas's teaching); some Jesuits; and aspects of the counter-reformation. Except in St. Francis of Sales, emphasis passed from the "affective" and "beholding" to the more "reasoned," "discursive," almost "intellectualistic," and so, in part, entered English devotion.

In the English Church it runs through Julian (on the whole); Hylton; the "Cloud of unknowing"; Richard of Hampole, etc.; even Hooker, who uses Aquinas more than is thought; Jeremy Taylor, who stresses desire and affective prayer; Law, the non-juror; and there are signs of it in the Keswick School with its affinity to the evangelicalism of a true Catholicity. In Herbert, we begin to see a transition from the "affective" to the "reasoned," producing a kind of semi-Platonism, though Andrewes seems to have kept to the traditional type, and is said to have advocated the contemplative life. Then the "moralistic" was added to the "intellectualistic," and the normal type of English prayer arose. For Puritanism began to mould the English character. On top of Puritanism came the specific English eighteenth-century moralism, a blend of naturalism, hedonism, deism, "Gothic" morality; the Hanoverian hatred of the supernatural; and a Sadduceanism and Pharisaism fed by Hobbes, Hume, Locke, and, partly, Kant.

In the nineteenth century this moralism and eighteenth-century doctrine of conscience and the "individual" met materialism and mechanism and what, for the sake of brevity, must be called Victorianism. The first Tractarians made a brave fight for Butler of the "Analogy," who is, at best, a compromiser—we remember his words to Whitefield about "special revelations of the Holy Ghost" and the evil of what he called "enthusiasm." Towards the end of the nineteenth century occurred another Tractarian struggle—the attempt to sublimate the Public School mentality into Catholicity by snippets from Hegel. To-day sectional Romanism has penetrated English Catholicism.

We see the result of all this in, *e.g.*, the English idea of meditation and intercession. Of the " image-element" in meditation we have already spoken. But the insistence on the " image-element " or " picture " (it may be necessary for beginners) leads to turning meditation into an " intellectualistic " and even critical Bible study. It becomes largely an exercise in the " understanding," on the plea that we must have an intellectual religion, and we end it by preaching a little sermon to ourselves, with resolutions mainly of an ethical and prudential kind, and based often only on " conation " and the surface memory and volition. Perhaps this is one reason why the resolutions so often fail. We forget that " concepts " often rouse the will more effectively than express articulation, though because of its over-humanism and inadequate psychology the Reformation had to materialize the " image " and press the concrete petitionary element.

In intercession and the English habit of multiplying verbal and vocal devotions the " moralistic " comes out more definitely—a multiplication introduced into the traditional type of prayer probably by the Cluniacs. Hooker, we know, took his ethics from Plato (on the whole) partly through Aquinas, who, in some ways, is more Platonic than is thought. This ethic is an ethic of *love* rather than of *duty* and moralism. It gives variety, joy, and freedom a *legitimate* and not merely a *permitted* status. It is the New Testament view of duty. Puritanism introduced the Old Testament view. It taught that the Christian life is mainly a life of fulfilling commands and imperatives—the commands of God viewed from the point of view of legalism, the legalism of the Law Courts and a juristic and forensic conscience. In Butler, who had great influence on the Oxford movement, Plato, Aquinas, and Hooker struggle, but, because of hedonism, Butler had to compromise, and on the whole the juristic or " hard " view of conscience and rigoristic goodness and obligation won.

Thus to the ordinary Englishman prayer is *duty* not love. Whence that multiplicity of " obligations,"

prayers for guilds, sodalities, societies, that "round" of intercessions so common in English devotion, each object of the prayer being laboriously specified to God, as if God needed elaboration and tabulation. Or, as if the obligatory sense, torn away from the law of "rhythm" by the intellect-strain on the faculty of "attention," did not tend to disintegrate the personality, as, indeed, we often find it does. I am not speaking of the sense of obligation in itself—that is necessary. I am speaking of the overstrain on the obligatory sense and duty, viewed as duty, while in point of fact, as moralization and love increase, the sense of duty, *qua* duty, passes into love. I do not find the great spiritual writers insisting that objects for intercession should always be specifically mentioned in prayer. On the contrary, they say the intercessions may sometimes be "compounded," *i.e.*, offered with a general intention to intercede, with acts of will, faith, hope, love, adoration. God is not deaf, and it is the *person* interceding that matters, not the tabulation.

Indeed, if our general methods of prayer and intercession were not so stereotyped and wanting in "livingness," and did not sometimes disintegrate or even atrophy the soul, why do people get so "fussed" about them and tell us, "I can't get on with my intercessions"? Why do they so often ask for fresh forms of prayer and, not finding them, seek them elsewhere? Why do they join "up-to-date" prayer-cults of Silence, or whatever it may be, and "mystical" coteries in which they often become intellectual prigs; or are swept off their feet by the latest fashions and theories in religion; or, eating their souls out with spiritual fussiness, fustiness, and piosity, end by going over to the Church of Rome? Why do we find arrested developments even in our Religious houses? It is due, partly, to our teaching a Christ who is an *English abstraction*, and not a *life*; partly to the tragedy of lopsidedness, whether of the "attention" or other faculty. In part, it is because through the Tractarians themselves something of the eighteenth-century moralism, the Public School men-

tality, Victorianism, and the older Toryism passed into our devotional life.

If Christ is the pattern of prayer, his words on prayer are in an *ascending scale*, and, as Von Harnack himself says, Christ cannot be separated from the experience of the Church. What, after all, is our modern appeal to "experience" and the "religious consciousness" but tradition "writ new"? "Ask, and ye shall receive"—here is petitionary, vocal, verbal, quantitative, prayer. Then the scale rises. "Ask in my name," where "my name" stands for "my character, point of view, attitude towards the Father." Here it is the *character* rather than the words that asks. Prayer has become qualitative. It is, so to speak, mental prayer or living in the presence of God—and mental prayer should be the aim of all who pray. "Behold, I stand at the door and knock." Here is the more mystical side of prayer—listening, waiting, contemplative, silent, wordless, unitive. Both Christ and the soul wait and listen—till he enters. We say prayer is our quest of Christ. It would be truer to say it is Christ's quest of us. The true symbol of prayer is the "Hound of Heaven" hunting down the soul, the Father running to meet the prodigal, not the prodigal the Father.

Moreover, the question of Christ as the pattern of prayer rests largely upon *who* Christ is, upon the place of *personality* in ethics, upon whether *reason is Western and English only*. Dr. Inge, Mr. Wells, and others rightly, on the whole, poke fun at our modern use of "personality," "instinct," "intuition," "atmosphere" to cover bankruptcy of thought. But it is Dr. Sanday himself who sanctions the words "Jesus laid a good deal more stress on unconscious instinct than most moralists do." It is a liberal theologian who declares that the "pivot of the Gospel" is, not moral codification but a "person," "personality." It is so sturdy and scholarly an Anglican as Dr. Swete who says the laws of Christ's ascended life are "*pastoral*" laws for the Church, and that the English Church is the weaker for the neglect of these laws. What are these laws? They

are laws of the activities of prayer (" he ever liveth to make intercession ") ; of detachment, world-withdrawal, indirect influence, telepathy (" it is expedient for you that I *go* away ") ; of silence, " solitude," contemplation —yet enriched power—in the Father's bosom. The Ascension and Session carry on, as something indiscerptible from action, the pre-existence and the silences and world-withdrawal of Nazareth, while the whole world lay around in sin. The saints of prayer, the mystics, the Religious, and the monks, East and West—for the Religious life is largely built on the laws of the ascended life—exemplify and visibly embody these laws; and science, philosophy, psychology, ethics show the necessity of the interaction of repose and action, activity and quiescence.

" Go out into the highways and compel them to come in," says the English Church. Yes; but the Christ who is to " go out " is the Christ of the pre-existence, the retirement of Nazareth, the hiddenness of the Ascension as well as the Christ who preaches and heals in the streets of Jerusalem, for Christ is *one*. The Christ of Bethlehem and Calvary cannot be separated from the Christ of the Resurrection and Ascension—or we must invent a new Christ. By reducing Christ to the Christ of the active ministry only, we have halved and inhibited him. We have pared him down from the infinite variety and richness of personality and love and life and livingness to a code, a national institution, a machine—a thing. " He limps, this poor English Christ," said the Frenchman. He might have said " Anglican."

True, Christ is rational and much of modern psychology irrational and unmoral. Generally, psycho-analysis should not be used in direction, whether of prayer or not, except under doctor's advice—and that doctor a Christian as well as an expert. It is also true that " grace " is outside the province of psychology—and to belittle one's country is foolish. But Germany fell by nationalizing and Westernizing reason. And to suppose that the world or only England has reached *finality* as to reason is to stultify the boast of the English Church

that she is non-obscurantist, intellectual, progressive. In point of fact, the War raised the question whether we are not an intelligent rather than an intellectual nation. At any rate, there will, apparently, be " a Russification of Europe as well as a Europeanization of Russia," and Dr. Inge and Troeltsch say our philosophy and ethics may in time be influenced by the contemplative and other-worldly or other-earthly values of the East. The Bishop of Manchester adds: " The Western mind sets great store by *doing*, and is right. But it is not so wholly right that it can afford to ignore the witness of the East to the primacy of *being*." Why, too, are philosophers to-day turning their attention to India? Has a purged Vedanta nothing to teach us about personality, knowledge, and even God? It is, further, admitted by our own philosophers that English thought has never yet originated a systematic interpretation of reason able to command the allegiance and dominate the thought of *other countries*. Yet reason cannot be a monopoly of this or that nation. Like Christianity it must be international and supranational, and it progresses by being inter- and supra-national, while perhaps no country has so neglected the *imponderabilia* of spirit as England.

It is, then, well sometimes to suspend judgement when we are told in England that this or that is contrary to reason; that the " English people won't stand " this or that; that we should use our own devotional books and have our own type of devotion; that the English character does not " make for " certain forms of prayer, *e.g.*, contemplation. As a matter of fact, there are now more Englishmen in the contemplative Carthusian monastery of Parkminster than before the War, and we have already seen that the characters of nations are not irreducible categories. Russia also at the great *Sobor* in Moscow in 1917 refused wholly to replace her contemplative monasticism by an active monasticism.

No doubt some of the older English books of devotion are excellent, but *not* so many modern books on devotion, theology, mysticism, psychology. And it is questionable

whether Priests are really doing a service when they recommend such books indiscriminately to their people, or even to Religious houses, on the plea that the English Church must be an intellectual and "experimentalizing" Church. Many a soul, even in the cloister, has tripped or fallen through such experimentalizations in prayer or other subjects. For very wide knowledge (not to say learning) is required to gauge these books aright—let alone that "modern *thought*" is not "modern *knowledge*," and many modern theories are ephemeral. We have an example in some of Miss Underhill's theories on mysticism and mystic prayer.

II. It remains to specify (*a*) some points in "rhythm"; (*b*) the direction of prayer.

(*a*) Summarily, the "ordinary" laws of prayer are tranquillity of mind, simplicity of heart, steadfastness of will, consistency of life, regularity of habit, focussed in "desire," and rising through penitential desire to sincerity, humility, intensity, importunity, tranquillity of desire. In "rhythm" attend specially to:

(1) Intention, attention, memory, imagination, introversion (*i.e.*, the presence of Christ within us), cleansing and adjusting them chiefly by thanksgiving, praise, joyousness in, and generosity to, God—we are too negative in our prayers. Remember also that "self-impulse" may be mistaken for "intuition," especially M. Bergson's "intuition." Personally, I think the modern attempt to turn devotion into sanctified Bergsonism a snare. Aquinas's "affectus" and even Wundt's "Triebfeder" give us as much as M. Bergson's "intuition," and are more intellectual.

(2) Apply the law of the "over-individual," *i.e.*, meditate on and adore the Trinity, the Attributes of God, the Gifts of the Spirit because they are God's and not because of what *they do for us individually*. We too often *use* God, too often fail to adore him for *himself*. Leuba's bitter gibe goes home, "In modern religion God is nothing more than a magnified meat purveyor."

(3) Follow the law of attention and periodic worship. English devotion is apt to insist on *length of time* in

meditation and prayer—of course, I am not here speaking of the "prayer hour" of Religious, which is another matter, and advises one or half an hour. But the greater spiritual writers fasten, on the whole, on attention; and we know now that attention works best in periods or series of jerks, by what is called the "Treffermethode," the method of "shots," or the scoring method. This method enables the "experimenter" to obtain far more insight, for the "misses" as well as the "hits" are instructive. So St. Benedict said, "let prayer be short but frequent," and all prayer should lead to "mental prayer," which is "living in the presence of God" by this periodic method of "shots." Moreover, the principle of worship is not only "giving" rather than "getting," but also that of the "recovery of values." In the world, we live on part values, partial views of ourselves. But in worship we are face to face with the great Totality or "public opinion" of all values—God, and so see ourselves "whole," and can adjust our part values which are a mixture of self, the world, and God.

(4) Above all remember the laws of introversion, sacramentalism, vitalism, assimilation, reproduction, as distinct from imitation and an external ethical copying. Because it is sacramental, and teaches union with a person and life and not simply a moral code, Christianity can never be primarily a mimetic religion, into which survivals of Puritanism and Protestantism have almost turned even Anglicanism. Mimetic or imitating religions are *copying* religions, they are the religions of "hero worship" and of the moralist, ethicist, and heathen. But no amount of external copying will ever yield up the "*secret*" of a person, of personality. You can only get that secret internally, by union with that person, by an inner assimilation of that personal secret —and this is what grace means—so that you may outwardly reproduce that person. This is why you cannot, strictly, "practise" a personal presence, and the title of Brother Lawrence's book is too external and ethical. This is also why there is no greater misnomer

than the title of that famous book "The Imitation of Christ," a title invented by others, for Thomas of Kempen called it "The Church Music." This, too, is why, as ethics progress, modern knowledge is being driven back from Kant's theory of the self-contained "individual" to the New Testament meaning of the word "person," as a "*sharable*" or "communicable" self, and tells of "dual" personality, "possession," personality as an achievement not a gift. So it is returning to what St. Paul and the mystics teach—that Christ is *in* us, and that there is a transformation of our self into Christ's self yet without absorption and loss of individuality. Hence the spiritual writers insist on introversion, *i.e.*, roughly, the practice of the presence of Christ *within* and not around us, as with Brother Lawrence.

(5) Use the older books (English and Roman); most modern Roman books sparingly; most modern English books with caution—for reasons already given. With the aforenamed books, read the great Frenchmen, specially the Maurists, Martin, Morel, Du Sault, Bougis, etc., also Lallemant, Surin, etc., and some of the Byzantine and Orthodox writers need translating—a suggestion I ventured to make to the S.P.C.K. For a right understanding of all these I would suggest Herman, "Creative Prayer"; Skinner, "Synopsis of Moral and Ascetical Theology" (if brought up to date); Maher, "Psychology"; Howley, "Psychology and Mystical Experience"; Prümmer, "Theologia Moralis" (historical); Cronin, "Science of Ethics"; Mother Cecilia's "Works" (a Spanish mystic—fortunately, the study of the pre-Teresian Spanish mystics has now begun); Shand, "Foundations of Character" (for the functioning of our faculties); Bremond, "Histoire du sentiment religieux en France" (for the elimination and adjustment of Jansenism and Portroyalism in our books—a valuable work, now in progress). Certainly, as English writers urge, systematization in prayer and devotion may become a danger, and all forms of prayer interpenetrate—vocal, mental, affective, contemplative, purgative, illuminative, unitive. But (i) systematization

has the experience of the Church behind it, and began not in the Latin but Byzantine and Orthodox Churches; (ii) modern knowledge allows for "specific" functioning; (iii) specialization widens vision, and, because of the solidarity of the soul in Christ, reacts upon the whole Church. To-day's manifold pseudo-mysticisms, spiritualism, and theosophy are all partly due to our neglect both of the "Communion of Saints" and varieties of prayer.

(*b*) In direction, study the individuality and temperament of the penitent. Avoid grooviness. Do not turn Christ into an Englishman or Aristotle. Never preach a little sermon, but call out the sense of penitence and apply ascetical and mystical theology. Here Saudreau, Faber, Farges, and Scaramelli are sometimes better than Poulain—for this purpose keep in touch with the "Revue d'ascétique et de mystique." Distinguish between prayer, meditation, and Bible study. Do not let souls go on to higher stages of prayer unless they have first meditated on dogma, and have some knowledge of theology and of what the Church means by "spirit, soul, body." Here Bellord, "Dogmatic Meditations"; Father Cuthbert, "God and the Supernatural"; Watkin, "Philosophy of Mysticism"; and Abbot Vonnier's books will be useful. For this reason censor the reading of penitents (especially mystical and modern books), unless you are dealing with—I will not say a highly-educated, for education in England means "character-building"—but with a highly-instructed person, who has read the older authors and so can properly assimilate the new. Remember, also, that, in a sense, Roman Catholicism as it is to-day is largely the result of the play of those forces which elsewhere produced Lutheranism, Calvinism, and the rest. As a rule—though this, I know, is contrary to the received opinion—let St. John of the Cross be read before St. Teresa, and, with most women, let some form of the Ignatian exercises precede the reading of St. Teresa. This will also apply generally to most women and some men who are, or think they are, approaching the contemplative life, but do not necessarily discourage

them, for there is such a thing as " acquired " contemplation, though the controversy as to this is not yet over. Extraordinary mystical contemplation is, of course, largely a gift of God. In all cases use the older books, but not exclusively. Sometimes suggest the Sulpician method, though some of us are born Sulpicians, some Ignatians.

Distractions in prayer—as distinct from cerebration, conscious and unconscious, with which distractions are often confused, and which the Saints themselves could not prevent—may be a sign (1) that the prayer method needs changing; (2) that the faculties are being badly managed. Pay special attention to the memory. There is a good deal of truth in M. Bergson's theory that the memory is the " core " of the self. In dealing with the will, effortful and effortless, use flank as well as frontal movements—such as frequent oblations of the self; praise; thanksgiving; union with, and specially contemplation of, the Cross and Holy Sacrament.

In directing prayer remember (i) the relation between the " conscious " and the " subconscious," or, roughly, what spiritual writers call the " inferior " and the " superior " soul—though many modern psychological theories as to this relation are doubtful; (ii) that you have to purge, adjust and draw upon the "subconscious." Enforce periods of silence and solitude, and emphasize disillusionment with the world. Break down " human respect " and self-will. Watch human friendships and acquisitive propensities. Study the way in which A. Baker directed Gertrude More; also E. Taunton's account in his " The English Black Monks of St. Benedict " (1897) of the difference between Benedictine and Jesuit ascetical theology, though Taunton is biased and wrong on some points as regards the Jesuits. Strictly speaking, there can be no direction in mystical prayer. There can only be a weighing of " experiences." *Principles* rather than details should be emphasized. Remember what we have already said as to the distinction between " concepts " and " images." Where details are necessary, use " Sancta Sophia," Lehodey,

Maher, some of the books given in Dom Chapman's article on "Mysticism," already referred to, and "control" Poulain and others by the "Revue d'ascétique et de mystique." Above all, see whether the three great tests of mystical prayer are present—evenness of character, deep humility, joyousness under slights and in great afflictions. Failing these tests, distrust all stories about "experiences," visions, and the like, particularly in the case of women.

The reason why direction in mystical prayer is so difficult is mainly this. To-day we are flooded with mystical cults and coteries. But the modern mystic is largely agnostic, and seems to forget the Cross and the Sermon on the Mount. He also "tells" his "experiences," and there is a rivalry in "comparing notes"—*his* experiences and those of others. In a word, the modern mystic is on a "scientific" quest. The Christian mystic is on a love quest and a crucified quest; and, because love, at its deepest, is *dumb* or can but stammer, the Christian mystic never "tells." Like St. Paul, the great mystic, just because he was so practical—though we often overlook this aspect of the Apostle—he has been "caught up into paradise" and has "heard unspeakable words." Of this "dumbness" of the Christian mystic Father Congreve often spoke, and Father Congreve was one of the great representatives and masters of the historical and traditional type of prayer. Let the English Church look to that Saint and to his prayers.

Personal Efficiency

XVI

PENITENCE

By F. G. Belton

DURING the past fifty or sixty years a gradual but important change has taken place in the attitude of those who are opposed to our Faith. It was only to be expected, however much it might be regretted, that the extraordinary development of scientific research in the mid-Victorian period should result in a renewal of the attack upon what is called the miraculous element in Religion. One thing, however, during this period remained unchallenged—the unique moral value of the teaching of our Lord. To-day we are faced with a very different state of affairs; Christianity has failed, we are told, not because it is impossible for cultured people to believe in the miraculous, but because the ethical teaching of its Founder is impracticable or even harmful. As a matter of fact, our Lord's ethic, we are assured, has never been put into practice by his followers: we have merely pretended to practise it; deep down we realize that it would not work, but we refused to confess the fact even to ourselves. Thus Professor L. T. Hobhouse, in his recently published book, "The Rational Good," says: "For all Christian communities the laws of God and man fall asunder, and the patchwork compromises are so often threadbare that we are driven to wonder whether the franker Paganism did not gain in honesty what it lost in idealism."

The demand, therefore, is being made that the whole question of moral values shall be reconsidered and restated; we are no longer to accept unhesitatingly that humility, for example, is a virtue; it may, indeed, be the opposite, and lead to a weakening of the will and

the intellect which degrades the true self; the ethic which teaches that the other cheek is to be turned to the smiter, if it were ever followed, would rob us of those very qualities which go to make a strong and noble character. Still more noticeable is the modern revolt against the Christian teaching on penitence; we have in the past laid far too much stress upon sin (so these new teachers say) and by advocating self-examination and penitence we have encouraged a morbid introspection which robs those who practise it of all self-reliance and personal efficiency. If you must have a religion, at least let it be a religion of healthy-mindedness—such is the demand of the present day. "For ages men have been trying to cure moral evil with no great success," says a writer in the Educational Supplement of "The Times," "and the effort to discover better methods of curing it is also sometimes resented by those who are satisfied with their old sermons and punishments. They accuse the seekers after new methods of being without a sense of sin; which is as if a doctor should accuse anyone not satisfied with his prescriptions, because they fail to cure, of being without a sense of disease." In view of this new and widely prevalent teaching, it is well that the Executive Committee of this Convention has included amongst the subjects for discussion that of penitence, and an additional significance is given to it by its being grouped under the general heading of Personal Efficiency. Is penitence something to be desired? and, if so, is one of its contributions to the general good that of efficiency? With this question I shall attempt to deal, however imperfectly and inadequately, in what follows.

Let us then begin our enquiry by asking: What is penitence? The answer need not be given in any hard and fast definition; in fact, I think we shall arrive at a clearer and more satisfactory answer if we develop gradually the meaning which may be attached to the word. As our starting point I would submit that penitence is a particular attitude of the soul towards its God; its origin, moreover, is not to be found in ourselves,

it comes from and is dependent upon God. Penitence is impossible unless we have some knowledge of God, and it is always present when the soul has caught some glimpse of the divine vision. This is a fact of religious experience, and we can all, in some degree, bear witness to the truth of it. What Priest is there, who having once realized his exalted vocation, can read without emotion that wonderful description of the divine call contained in the sixth chapter of Isaiah? In a vivid and telling symbolism the prophet reveals to us his personal intercourse with his God, and the effect it has upon him: *In the year that King Uzziah died I saw also the Lord sitting upon a throne.* Have we not, my fathers, had some such vision ourselves, imperfect and clouded perhaps, but still a vision? We should hardly be here if we had not. And what is the first effect produced upon the prophet by this revelation of the glory and holiness of God? *Woe is me!* he cries out, *for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts.* "A man of unclean lips"—here is the cry of penitence, the self-accusation of a man who has for the first time seen himself, not by way of introspection, but mirrored in the holiness of God. This is the first characteristic which marks off true penitence from that natural remorse and despondency which follows from a conviction of personal failure. The latter can only be harmful and soul-destroying because it fails to provide any incentive to action; but the former is pure refined gold; he who experiences it has seen "a door open in heaven," and the vision granted to him spurs him on to renewed effort. So far then we have discovered that true penitence is no mere emotional state; it is not simply an affair of the feelings; it is a definite relationship of the soul towards God, which is called into being as the result of intercourse of the soul with God.

And now we can go a step further forward. Penitence is not a spiritual experience which happens once in time, and then remains only as a valued memory; it possesses

the quality of permanence. The same two ideas are still linked together—penitence and the vision of God; and because the latter is permanent, so is the former. It is for this reason that the masters of the spiritual life are incessantly urging upon us the need for cultivating the sense of the presence of God. The Priest above all men, if he is to be true to his vocation, must have in some degree this constant awareness of God's presence; to him is granted the privilege of being the minister and steward of the mysteries of the Most High, and the Holy of Holies is not to be entered heedlessly and unprepared. As we have a prophet who tells us of his personal intercourse with God, so we have also a psalmist who describes his sense of the Almighty presence; his words might well be read daily and meditated upon by each one of us. *O Lord, thou hast searched me and known me, thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me . . . whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall overwhelm me and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee.** These sublime words illustrate not only what we mean by the sense of the presence of God, but also the fact of the permanence of the state of penitence. It is not fear which is the offspring of the cultivation of the presence of God, but penitence.

* Psalm cxxxix. The translation is adapted from Dr. H. F. Hamilton's "People of God," to which I am also indebted for some of the ideas on the vision of Isaiah.

He who lives continually in this presence must continually be practising penitence; it will be his natural and normal state. That this wider meaning should be given to the word penitence I believe to be of great importance; the man with the vision of God is practising penitence in his joy as well as in his sorrow, in his success as well as in his failure, in his moments of spiritual exultation as well as in his periods of spiritual dryness and desolation. Penitence, then, is something stimulating, something uplifting, a driving force in life; it is true that it is a conviction of our own unworthiness, but it is something more than that, the conviction is borne in upon us because we have seen the majesty, love, and holiness of God, and thence it derives its value.

And this brings me to the last suggestion I would make regarding the nature of penitence. It is not only the normal and permanent state of a soul which is living in communion with God, but it is also a state which manifests itself in service. We may turn again to the vision of Isaiah for an illustration of this statement. The climax of the vision is the response made by the prophet to the divine call: *Whom shall I send, and who will go for us?* Without any hesitation, in perfect humility but with a sublime confidence, the reply comes, *Here am I, send me.* This dynamic quality is of the very essence of true penitence, it distinguishes it from natural remorse just as surely as do the other qualities we have noticed; supernatural penitence always includes the desire to serve God. And here we see why the state of penitence is absolutely necessary for personal efficiency in the life of a Priest; it is bound up as woof with warp in the priestly vocation. The consciousness that we are men "called out" by God is present more or less vividly with all of us, but there must be a consciousness of something else besides; God, the searcher of all hearts, knows us thoroughly—our own self-knowledge is fragmentary and incomplete, nothing in the world is so easy as self-deception—and yet, in spite of that knowledge of our true self, he has chosen us to witness

for him before the world. This is what makes us bold to say, "Here am I, send me"; but it is a boldness which has its origin in penitence. It is easy to see how, when once this fact is grasped, it becomes a spiritual dynamic which can change our whole outlook on life. It is because God knows us for what we really are, that we can be bold in our witness for him; if it were otherwise, if we had to trust in ourselves, we might well hesitate before we cried, "Here am I, send me." So we see that Christian penitence is something very different from that morbid introspection against which modern psychologists would warn us; it springs not from ourselves but from the vision of God which we have received; it is a permanent and normal state in which we are to live, and its fruit is a healthy-minded activity which shows itself in the service of God.

Perhaps what has already been said will have been sufficient to show that penitence must necessarily affect in a very intimate way the actions of everyday life, and become a potent force in shaping the character of the Priest who tries to practise it. But I would like to attempt to indicate a few of the practical ways in which this state of penitence results in personal efficiency. Every calling has its own particular advantages and its own particular dangers; if the latter are more or less successfully avoided there is produced an individual who is termed "successful" in his particular profession; he represents the norm or conventional type of his calling. Needless to say, this is not the standard which a Priest should set for himself; it is not enough for us to aim at an efficiency which will make us successful professional men; but, from the very fact that we ought to be men of high ideals, it is necessary—most necessary—that we should be fully alive to the dangers which are peculiar to our calling, and we cannot too often reflect upon them if we would hope to avoid them. I need not apologize, therefore, when I ask you to consider with me the pitfalls which beset the priestly life, and invite you to look at them in relation to the state of penitence I have attempted to outline in the first part

of my paper. For the convenience of analysis I would place these dangers under three heads: (i) Pride, (ii) Sloth, and (iii) Formalism; there are, of course, many other dangers which beset us, but I think they all cluster around these greater pitfalls and may be included in them.

Pride is mentioned first because it is at once the most dangerous and the most subtle of all the temptations which meet us in our priestly life. It is well to recognize frankly and openly that none of us can escape this temptation; it is bound to come to us, and it will remain a danger to us to the end of our lives; consequently he is a foolish person who vainly tries to ignore it. I have in mind not so much the natural tendency to self-love and pride which is common to all men, but the peculiar circumstances in which we are placed as Priests, which lay us open to flattery and adulation. Our whole environment is such that, unless we are very careful and realize our dependence upon divine grace, we are bound to have to fight against this temptation to sinful pride daily. Pure heedlessness is often the first cause of this sin finding a root in the soul of a Priest; he hardly realizes that he is captivated by the adulation he receives; but when once the seed is sown it is indeed hard to uproot it. It is because pride has such small and apparently innocent beginnings that it is so dangerous; its growth also is slow, but fatally sure; and it is only when the disease has permeated the whole system that its terrible effects are manifested in the character. What can be more contrary to the whole spirit of our Lord's life and teaching, and more damaging to the glorious Gospel which it is our privilege to preach than the daily life and example of the hard, arrogant, overbearing, self-satisfied Priest? I speak thus strongly because I believe that in nine cases out of every ten where a Priest falls into open and notorious sin the original cause of his downfall has been the sin of pride. Once his character was noble and his ideals high, but he neglected to guard himself from the dangers of his environment; in consequence, pride gradually obtained

domination over him, his self-confidence made him careless and led him to an end which not only brings ruin to himself but involves the whole Priesthood in a disgraceful and lamentable scandal. It is the cultivation of that permanent state of penitence, which I have tried to describe, which will save us from the danger of becoming victims to the sin of pride. Pride and penitence are mutually exclusive, they cannot both dwell together in the same soul. He who lives the life of penitence is forearmed against danger; his knowledge of himself is a reflection of the knowledge which God has of him, its origin is pure and unpolluted; and the humility which results from such self-knowledge is a shield which will effectively protect him against all the fiery darts of the enemy.

The word "sloth," which I have used to designate the second of the dangers in the priestly life, does not quite express my meaning, but I have searched in vain for any other single word to suit my purpose. The Priest, from the very nature of his work, is a man who has, to a large extent, the ordering and disposition of his own time; he has no fixed office hours, he is always "on duty," and his services are liable to be demanded at any hour of the day or night. It is just because of this continuous demand upon us that we are exposed to the danger of frittering away our time. Perhaps it is only the minority of people who are orderly and methodical; the majority seem to need an organization at the back of them to regulate their times of work, and to say how and when the work is to be done. The Priest has to devise his own organization, more often than not his early training can give him no help in doing this, and his natural disposition is against method; no wonder, then, that we often find ourselves in a state of muddle and confusion. The result produced is not exactly sloth, but rather a dissipation of energy, a misdirection of purpose, and a general condition of ineffectiveness. The Priest who succumbs to this danger seems to be so busy that he has never any time to do anything properly; the recitation of the Divine Office is postponed and delayed

until it is missed altogether, an hour's parochial visiting is omitted because the usual two hours cannot be devoted to it as there is a meeting to be attended later on, serious study can find no place in the day's work because it seems impossible to get an uninterrupted hour to oneself—and so on. How disastrous this is to the Priest's general efficiency can easily be seen; the application of the remedy is more difficult. A recognition, however, of the need of discipline and order in one's life will do much to overcome the evil; that is, if it be supported by a sense of the necessity for penitence. Penitence, arising from the recognition of the divine call, tells us emphatically that our time is not our own, that we are the trusted servants of our Lord and Master, and that to him we have to render a faithful account of our stewardship. Difficulties are present only that they may be overcome, and a continual recognition of the trust which has been placed in us by God will be the surest incentive to renewed effort and determination.

I must deal very briefly with the third danger to which we are exposed—that of formalism. When occupied with the writing of this paper I had a conversation with a saintly old Priest, over seventy years of age, and he said to me: "It makes me sad when I look back over the long years of my ministry. I seem to have lost long ago that fervour and devotion which I felt during the first few years after my ordination; but perhaps some visible consolation will be granted to me before the end comes; it cannot be very far away now." We neither of us spoke for a few moments, then my companion continued: "However, I must not complain; we believe that he who remains steadfast until the end will prevail, and grace has been given to me, I am thankful to say, to go on trying all the time, even if I have failed to realize my ideals." Those few sentences, from the lips of a man very near to our Blessed Lord, tell us, I think, all we need to know in order to guard ourselves against formalism. "Grace has been given to me to go on trying all the time": this is the practical result of the state of penitence; the vision of God may become

dull and obscured, but it is still there behind the fog; it is not for us to complain, but to go on trying all the time, and where real effort is present the danger of formalism need never be feared.

We have this afternoon considered three important elements in the life of the Priest—Meditation, Prayer, and Penitence. They all have their contribution to make in shaping our characters and producing personal efficiency, and they cannot be separated. Prayer reveals to us the vision of God, it links us on to him; Meditation sustains that union of the soul with God; and Penitence is the result of that self-knowledge which comes from a knowledge of God, encouraging us to go on cheerfully and gladly in spite of what we are, until the time comes for us to render to our Master the account of the stewardship he has so lovingly committed to our care.

The Mission to the People of England

I. By J. F. Briscoe

WE have come to the last meeting of our Convention. We are to consider to-night what is to be the result of all our thoughts and prayers during these wonderful days. Our subject is the evangelization of England.

I

We dare to claim for ourselves that we are the instruments and agents for this tremendous work. It is to no less a work that our Lord has called us: it was for no less a purpose that the Bishop laid his hands on us when he made us Priests. To-night we assure ourselves afresh of the reality, the validity, the security of our glorious mission.

We alone can do it. The national Church alone has the freedom of access everywhere, the command of attention, the hold on the affections of our people which give the opportunity for the appeal of God to be effectively made.

Our appeal is to men's consciences.

The Catholic Religion rests on an explicit revelation from God. Of that revelation, the Universal Church is to-day the guardian and the witness. So it is not our business to adjust, to adapt, to alter the content of our Religion: we may not revise its terms or narrow or broaden its sanctions. We are to mediate, to interpret, to challenge, to proclaim. We are apostles, heralds, ambassadors, witnesses.

Our appeal is to men's consciences.

It is not our primary work to organize social improvements.

Mission to the People of England

A debased ideal, as Réne Bazin excellently said, is a worse thing, a more shaming, degrading, hampering thing, than poverty; the critical danger to-day is that the effort to secure a pleasanter and wider life shall be only a new pretext for forgetting the soul, for forgetting God.

Our appeal is to men's consciences.

Not first to their intellect. We have to insist, indeed, that the claim of religion is a rational claim: that to take religion seriously is only to follow common sense: that to make religion the central interest of life is only to be true to the facts of the case. But always we remember that an answer can be found to our cleverest argument. No one will surrender to a syllogism: an appeal to conscience is often irresistible. Absolutely convinced ourselves of the truths of the Faith, we call men to accept and to obey our message. "Go ye and teach," said our Lord. So we do not make vague and timid suggestions: we do not come forward with precarious hypotheses: we do not delicately balance alternate probabilities. Simply and boldly we say, "This is true, that is false: this is right, that is wrong."

II

We are to bear in mind the special needs of the time.

A French Priest who was acting as interpreter with our armies in Flanders wrote thus of our soldiers: "Their great fault is that too often they are pagans in the negative sense of the word. Anglicanism is for most of them a purely exterior system which does not touch their heart. My officers show neither love nor hatred for their religion. But their conversation—and their death—prove often that they have always lived outside it: and if one or other of them sins against the Commandments, he does it, I was going to say with no bad intention, with a strange spontaneous naturalness, like a child whose conscience has never been aroused."*

This judgement is in line with very much of our own experience. Anglicanism is often ineffective as a religion.

* Grandmaison, "Impressions de Guerre," vol. ii, p. 350.

It does not touch the heart. It does not keep from sin. It imposes little sense of obligation.

This failure is largely the result of ignorance. We Priests have not been teachers. We have not set out plainly the facts of the Faith. We have made little effort to preach or practise the discipline of the Church.

If we are to evangelize England, we must unite our forces. We must speak with one voice. We must accept a common discipline. We must agree on a common policy. We must resolve, at all costs, to persevere together. Duchesne has sharply said that the Eastern Churches have done much to hinder the union of Christendom by acrimonious discussion and obstinate persistence about "little questions of the sacristy." * It will, indeed, be deplorable if such questions are allowed to imperil the unity of our action and the enthusiasm of our common progress to-day.

We are all agreed about our obligation to teach the central doctrines of the Faith. But those central doctrines should be much more conspicuous than they are in our normal ministry. The doctrine of God is at the heart of religion: here is our most effective weapon for the conversion of our country. St. Ignatius has taught us how to use the doctrine of God in its simplest statement as the most piercing call to repentance, as the deepest motive of duty, and the secret of power and love.

We are agreed as to the fundamental doctrines of the Faith. If we claim to be Catholics, we are agreed as well that when the Western and Eastern Churches speak with one voice, we ought not to contradict. In that consensus of East and West, if anywhere, the Holy Ghost is speaking to-day. So we insist for our people on the duty of hearing Mass on Sunday, of using Confession, of receiving Communion fasting.

At the Anglo-Catholic Congress Father Frere spoke to us of the danger of losing the confidence of both East and West, because we ourselves do not hold fast what East and West hold in common.† In this matter we

* Duchesne, "Eglises Séparées," p. 63.

† Report of the First Anglo-Catholic Congress, p. 101.

Mission to the People of England

Priests are under the most solemn obligation to set an example of loyal submission in respect both of doctrine and of discipline.

III

For nearly eighteen years I have been rector of a small parish on the Quantock Hills. I end, therefore, with some suggestions about the evangelization of the country.

We village Priests are called—each of us—to minister to a little epitome of England. In the towns you collect your congregation from a great population: we have often, for all our parish, the hundred or so houses of which one of your streets consists. Each tiny parish contains representatives of several classes: we have to minister to all alike. It is quite true that a Church "only lives if it is at home with the poor."* It is quite true that the Church of England should have done very much more in the past to help the labourers in their struggle for happier conditions of life: we must do all we can to help them now. Nevertheless, our mission to-day is to the squire and his family no less than to the farmers and the labourers. We must never be content until we see the squire and the farmers and the labourers kneeling side by side at Mass on Sundays, and coming together to the sacraments.

Our country people of every class are intensely conservative. That is one reason why the academic proposals for revising the Prayer Book and uniting benefices, and for allowing women and dissenters to preach in church are profoundly unpopular; and if they are carried into effect, the progress of religion in the country will be very seriously hindered.

I am sure it is a great mistake to spring constant changes on your congregation. When you receive your benefice, decide soon, after six months, the hours and plan of the services, and then every Sunday let the arrangements for the principal services be the same.

It is important to remember that a traditional religion

* George Meredith, "Beauchamp's Career."

lingers still in our quiet villages: you will find that the Bible and the Prayer Book count for much. It is my own custom to say the whole of the Communion Service (including the Commandments) every morning, and to use no collects at the altar which are not in the Prayer Book except the collects for Corpus Christi and for the dead. All my experience leads me to insist that if we are out for the evangelization of our country folk we must keep our churches simple; and the principal services must be simple and intelligible, and such as all may follow in the Prayer Book. This does not mean, of course, that we may not give our utmost pains to provide for the worship of the sanctuary what is most exquisite and beautiful of its kind.

As a nation we are impatient of intellectual conceptions. We are very unready to think things out, to follow a careful argument to its issue. This is specially true in matters of religion. We should not expect country people to be interested in the second year of Edward VI or the fashion plates of Doctor Dearmer. We shall empty our church if we discourse of P and J and Q.

A village Priest should never argue. I think it is very possible for him to explain too often and too much. Do not create an atmosphere of suspicion. If a Priest has won the respect of his flock, they will take his word for it that the vestments, and the incense for the great feasts, are right. Provide the Mass for the chief service on Sunday: there will be no need to talk much about it: the change will soon justify itself.

It is very difficult for simple people to have any sense of historical perspective. But Doctor Mason's stories of the martyrs* never fail to thrill: and the old walls of the church itself, the ancient font, the varying stages of the architecture, can be made to illustrate the great history of the holy Church, reaching through the ages back to our Lord himself.

I need only mention the enormous importance of

* Mason, "Historic Martyrs of the Primitive Church."

using to the utmost the magnificent opportunities which are open to us still in the welcome given to our visits in every house, and our right of teaching religion every morning in our school.

IV

The Evangelization of England.

No one could have less right than I to say it, but I venture to end with this.

The evangelization of England will only be done by men who are resolved to be apostles and who try to be like the saints.

The most effective preaching is a holy life.

An impression is produced, an atmosphere is created, where the Priest says Mass every morning and evensong every night in his little church, in which the lamp shines to hail the perpetual presence of the Most Holy. A life plainly consecrated to God, a life of loneliness, of prayer, of work, is more powerful and more persuasive than any sermon.

If we are poor and unknown, if we count for very little in this world, at least we village Priests may serve our Lord in such a life of devotion and discipline and order; and it is only if we try to lead this kind of life that we can hope for success in bringing his message to those to whom our Lord has sent us.

II. By Arthur Montford

"THAT they may know thee the only true God, and Jesus Christ whom thou hast sent." From the lips of the Divine Master we know that this is the essence and the objective of religion. And the heart of it is to be found in those words, "That they may know." It is far more than a dead faith which has no influence on daily life; far more than an

intellectual assent to certain historical facts, or theological propositions. It means a personal knowledge, and an intimate acquaintance. It is the difference between "wissen" and "kennen," between "savoir" and "connaître."

It is said of Samuel in his childhood that he "did not yet know the Lord." Living, as he did, with Eli, he must have known about the Lord. But the knowledge was not personal; there was no close friendship. And it is this that we are up against to-day.

> "We have not known thee as we ought,
> Nor learn'd thy wisdom, grace, and power."

We have to get right down to the root mischief, which is that God is kept outside the life of the great mass of the people. We know that the Catholic Church is the destined home and sanctuary of God's children; yet we also know that the first need of all is conversion to God. Conversion to a Person must come before conversion to a system. Consequently, in ordinary visiting, the first question which should be asked is not "Why don't you go to church?" but, "How do you stand with God?"

And what will the answer reveal? As a rule it will not reveal ignorance about God, still less any active infidelity. God is believed in as "Providence," or "The One above"; it is believed that he is benevolent, and it is hoped that he is easy-going. But it will reveal most clearly an utter indifference towards organized Religion. Thousands never go inside a church because they have no idea that men must approach God in company with their fellow men; that worship must be a corporate act, and a joint endeavour. This is one of the main reasons for the appalling neglect of Sunday.

The ordinary "man in the street," as he is called, has just enough belief in God to make his position extremely dangerous. He believes in God's mercy, but ignores his justice. He has formed his own conception of God, quite apart from the Divine self-revelation. He believes what he wants to believe, and leaves out the rest. His

acknowledgment of God is spasmodic. This is why he is not irreligious, but non-religious. He is entirely without method. So he goes through life with no vital religion, and perhaps he hopes that, when death comes, a few prayers by a clergyman at his bedside, and the reading of the Parable of the Prodigal Son will send him out of the world satisfactorily.

He is a " profane person " like Esau, with a certain amount of natural religion, and, frequently, quite moral; but at the same time quite unconsecrated. Spiritual things have no attraction for him, because he is secular. There is so much good in him; but it is undeveloped. That is the tragedy. He is open-hearted, fearless, and generous. He would go shares with his last shilling. He would buy bootlaces which he does not need from an old woman on a doorstep. And we believe that God delights in all this. But the pity is that he is missing so much that he might have. God cannot give him all that might be his, because the man will not allow him. Divine grace cannot enter his soul.

He has but little sense of the sinfulness of sin. Sin, for him, is getting into the police court. Of the sins of omission he knows nothing. " I have done nobody any harm that I know of." This is his self-justification when the Priest, if he is sent for, tries to prepare him for death. The fact that, probably, he has hardly ever said any prayers, and never prayed, does not disturb him. I submit that this is a common type. How can we reach him? Perhaps through his sentimentalism. As a rule, men are more sentimental than women, though they would not admit it. And this non-religious man of whom we are thinking is, ordinarily, very sentimental.

He hurries to the tomb of the " unknown warrior," and gazes at it silently. He raises his hat as he passes the Cenotaph in Whitehall. It would be very interesting to know what passes through his mind on those impressive occasions. It would be a mistake, and it would be unkind, to discount this quality as useless. We must make the best of it.

Reverend Fathers, so far as my experience serves me,

I have tried to put before you the most usual type of man with which we are brought into contact. The blasphemous infidel, who orders you away from his door, and who sends his children to a Socialist Sunday School to learn a new table of commandments, I leave out of consideration. Only some great upheaval, altogether beyond our power to create, some earthly misfortune which humbles him, some sorrow which crushes him, can ever awaken him to his danger and to his need.

But how are we to deal with the other and much more common type—with those who never go to church, but are not aggressively irreligious?

You may not agree with all that I say; but I can only say what I think.

I am afraid that we have made our holy Religion much too cheap. In order to get hold of the men, as it is said, we have often adopted methods so essentially vulgar that we can feel no surprise that they have done more harm than good.

The fetish of "Services for Men only" has been, to a large extent, dethroned. For many men they had become their sole religious observance. Of course they were, at first, well attended. The hour was comfortable; not infrequently there was an orchestra of ladies; and the address which, in accordance with the advertisements, was short and breezy, would have been equally suitable in a Unitarian meeting-house or a Turkish mosque. Nobody was made to feel uncomfortable.

It is true that, for a time, this Sunday afternoon venture brought a large number of men to church. Did it bring them to the Cross? I hope I am not uncharitable in suspecting that it did little more than drug their consciences.

Another method which is, perhaps, open to criticism is open-air preaching. We were all fascinated by Professor Rogers' Hyde Park experiences, but I must ask him, if he is here, to forgive me when I say that he did not remove my misgivings on this point. What I mean is that I think it would be disastrous if we all went away from this Convention with a determination to imitate

him. We do not all possess his equipment. I am inclined to put open-air preaching in the same category with playing games in public, and to say that if a Priest cannot hold his own, he had much better not attempt it. To preach effectively in the open air, a Priest must indeed be "throughly furnished," apt at rejoinder, serene in temper. The professional heckler will be there with his question about the lineage of Cain's wife, and many in the audience would rejoice at the preacher's discomfiture.

On the constructive side, if we are to commend our office and our message, we must, first, commend ourselves. The Bishop of Oxford, in his sermon on Tuesday, left us in no doubt about this. The Church of England is propped up by personality to a lamentable extent. There is but little grasp of the system. People neglect worship when the incumbent offends them. The refusal of a relief-ticket often means several empty seats. We must commend ourselves. How shall we do it? May I suggest that we take an interest in local enterprises; that we attend committees, and hide our weariness when the grocer becomes pompous and talks bad grammar? That we endeavour to be business-like; that we really try hard to answer letters and to keep appointments punctually? That we take an active part in education, and neglect no opportunity of getting to know the teachers in the Council Schools? If you will greatly pardon me for being personal, may I say that this year, in a very large school, in a part of London where the atmosphere is by no means clerical, an order was given to all the children who attend the church which I have the honour of serving, to go to Mass on Ascension Day. Surely this was more satisfactory than that they should have come as the result of a legal decision having been hurled at the heads of the teachers, by means of a printed form signed by parents, who probably did not care much where their children were, so long as they were out of the house?

And then, I am sufficiently old-fashioned to believe that visiting is most valuable. I believe that many

people will come to church, if we go to them. It may be only the politeness of a sort of return visit. The motive may not be high. But it is something to work upon. There is not much good in sitting in church in a biretta, waiting for a Nicodemus who never dreams of coming.

I know the drudgery—even sometimes the distastefulness—of it, as well as any Priest here. I am painfully aware of the moral effort which it involves in weather like this. But, for that reason, I know that if I make it, the good God will not allow it to be without fruit.

And when the people have come, the more direct spiritual work begins. By coming they have assented, unconsciously, to the principle of a corporate approach to God.

They must next learn to know Jesus Christ, who has been sent for their salvation. And if they are to know, they must be taught. We must assume that they know very little. We must aim at being monosyllabic. We can have no better model than the limpid Anglo-Saxon of Cardinal Manning's writings.

An open Confirmation Class after Evening Prayer on Sundays may be a tax upon our endurance; but it will not be without its reward. We have few encouragements so great as the amazing desire of the people to learn about Religion. It is to be found very often in elderly people, who tell us that they learned nothing while they were being prepared for Confirmation. It is easy enough to sneer at the Englishman for finding his altar in the pulpit; but is it nothing that he will listen attentively to a preacher who, he feels, is giving of his best? Do we realize the tremendous opportunity, and the awful responsibility, of a large congregation which is perfectly ready to hear what we have to say? Do we appreciate not only the crime, but the blunder, of being unprepared? After all, we are ministers of the word, as well as of the Sacraments; and the number to which we minister the Sacraments will depend largely upon the courage, the simplicity, and the fullness with which we minister the word.

There is need to-day to be sacramental rather than

ritualistic. I read the following words in a Sunday paper a little time ago. "It is distinctly noticeable that in many of the advanced London churches there is less ceremonial than there used to be. The teaching given from the pulpit has not varied in the least, but services are not so elaborately performed. It is significant that the congregations are larger than they were." It is always easy to be wise after the event; but we may say without loss of charity, that the mistake of some of the later stages of the Tractarian revival was that ceremonial was striven for, rather than that which ceremonial is meant to surround. The setting of the jewel was becoming more important than the jewel itself. Many externals were fought and suffered for, which have since been abandoned as being simply "High Church."

Someone once said that the Church of England has a positive genius for doing things wrongly before she does them rightly. We must admit that there is some truth in the charge.

The cause which we hold dear was not advanced very far when the awkward churchwarden withdrew his objection to the elevation of the alms dish at Mattins, and, much later on, to the processional cross at the Harvest Festival. And yet it was for the sake of things like these that the peace of many parishes was interrupted, and Easter vestries were a scandal.

Those days have passed. The battle over ceremonial is not the fierce encounter which it was in days gone by. Yet it would be contrary to the truth to deny that England is still far from accepting that which all ceremonial enshrines. It would be also false to say that the Englishman, because he tolerates ritual, really likes it. He is a "ritualist," at heart, in everything except Religion. He loves a pageant everywhere but in church; and the reason is that he has not yet grasped the realities which ceremonial symbolizes. The ceremonies of an elaborate High Mass irritate and perplex him, because he will not, or cannot, understand that the Mass is the most wondrous drama in the world.

That awkward churchwarden may have ceased to

grumble about vestments; but that does not mean that he believes that Christ is present on the altar. He has not accepted that doctrine, any more than he has begun to fast, or to confess, or, perhaps, even to pray.

So may I emphasize the paramount need of simple mission services, at any rate on the Sunday nights in Lent, at which the intellect, as well as the heart, is appealed to; at which an instruction on the great truths of Religion shall follow the attempt to touch the emotions? We have to take our congregations as we find them, and make the best of them; and the ordinary Englishman will listen to us far more readily if we come to him simply dressed and unattended, than if we approach him with a train of acolytes in scarlet and lace.

"The Mission to the people of England." It would be difficult to imagine a bigger subject than that. All I have tried to do, in dealing with it, is to speak to myself, and to consider certain points which, if I only pursued them more faithfully, would, so far as I can see, make my own ministry more effective.

We have been entrusted with the most glorious commission conceivable, the most romantic adventure, the most satisfying task. We have to win England to the true Faith. But chiefly, to the true God, and to Jesus Christ whom he has sent. We have to remember that God does not ask for success, but for a great endeavour. He sends us out to work for him, not as successful men, but as witnesses of the Gospel. And the Gospel is not casuistry, nor merely a code of moral ethics, nor an elaborate science of theological debate. It is a great piece of good news, a sublime burning fact which, through our agency, under the good hand of God, is to leap over the world, shedding light on the darkness of men's hearts, and consuming their iniquity. It is not enough to know and to love the Gospel; we must live the Gospel.

And that is why we ask for grace, each time we go to the altar, that "both by our life and doctrine we may set forth God's true and lively Word, and rightly and duly administer his holy Sacraments."

Mission to the People of England

After the Final Session

The Revd. J. J. G. Stockley proposed in the name of the Convention a vote of thanks to the Warden of Keble for presiding over its deliberations. This was seconded by The Revd. Gilbert Heaton and carried with acclamation.

The Revd. Dr. B. J. Kidd in responding to the vote of thanks expressed his particular pleasure in having taken the Chair at a gathering in which all were of the same mind about essential principles. "I say 'essential principles,' because I am not sure that we are agreed, or need be agreed, upon details. But there is a very large body of opinion here which is concentrated upon those essential principles. I have never yet found them wanting, and I believe that they will stand, and it is to *them* that we are committed here." He ended by thanking the various committees in Oxford for all the work they had done in friendly co-operation with the committee in London. It was due to their efforts that the Convention had been so pleasant and so successful. He would not take upon himself to say what particular effect upon the country the Convention ought to have; but for his own part he hoped that it would have an immediate effect upon the lives of all whom it had gathered together, and so an indirect, unseen, but nevertheless very real effect upon the life and work of the Church.

The Revd. M. E. Atlay, in a closing address to the assembly said that in the splendid ideal of the priestly life that had been set before them they had seen, perhaps more clearly than ever before, what by the grace of God they might become. They would go home refreshed and encouraged, but, he felt sure, in a spirit of the deepest penitence and self-abasement, to try humbly and hopefully to bring the people of these islands to our Lord Jesus Christ in and through the fullness of Catholic faith and Catholic practice.

He would make bold to emphasize two conditions of that achievement—first, that they should convince their people, by all their teaching and example, that Catholicism in its fullness belonged by inheritance to their own Church of England, and, second, that all their faculties—all their powers of body and mind and heart—should be consecrated, dedicated, utterly surrendered to the Saviour for his people. To him alone they must look. In his Sacrifice, and there only, could they find the incentive and the inspiration for the service to which he called them.

Special Meeting

Held "in camera" on Friday, July 22

ON the last morning of the Convention a special meeting, to which the press were not invited, was held in order to decide upon some practical action as the result of the previous meetings. A very large proportion of the members was fortunately able to be present.

THE RT. REVD. THE LORD BISHOP OF BUCKINGHAM, who took the Chair, spoke of the inspiration and encouragement which the Priests who had attended the Convention had received both from the Papers which it had enabled them to hear, and from the mutual intercourse and fellowship for which it had provided opportunities.

The great purpose of the present meeting was to translate that personal inspiration into practical action—to help to make every Priest able to bear more effective witness in the world outside. It would be unnatural if there were not some diversity of opinion as to the best methods of future procedure; but one result of their recent experiences must be an eager readiness to sink individual opinions if the welfare of the Catholic Church would thereby be the more effectually advanced.

THE REVD. M. E. ATLAY asked leave to withdraw that item of the Agenda in which he had proposed to ask for an expression of opinion by the Convention as to the suitability of the *Fellowship of Servants of Christ* to be an instrument for carrying out the mandate which the Convention would be asked to give to the Executive Committee at a later stage in the proceedings. He did so because it had been made clear that the Convention was not of one mind in the matter, and it would be disastrous that they should go out from that final meeting in any spirit but one of complete unanimity. The Executive Committee had met on the previous night and had decided that the Convention should be asked to allow the withdrawal of this item on the ground that "should they receive the mandate which they seek from the Convention, they desire to be free in their choice both

of the methods and the instruments which they may choose to employ in the discharge of their new responsibility." He would merely add a reminder that if, as he hoped, they gave a mandate to the Executive body, they would be giving it not merely a power but an instruction to add to its number and thereby to make itself more representative of the whole country —and, it might be, of other ecclesiastical organizations—than it was at that moment.

*The Convention signified its agreement to the withdrawal proposed, and proceeded to discuss the remaining Resolutions.**

I. *That this Convention pledges itself to seek above all else the conversion of the men, women, and children of this country to a living faith in and devotion to the Person of our Lord.*

The Revd. M. E. Atlay in proposing the Resolution said that at the close of the Convention all hearts were filled with the single desire that their meeting should not have been in vain in the sight of God for his people—a desire to go back to their work pledged up to the hilt to that very ministry of conversion to which the Resolution summoned them. That ministry could never be merely insular. If the Church was to be effective at home, it must be a *missionary* Church in the fullest sense: it must be sending out men wherever our Lord would have them go, to bring all the peoples of the world to the knowledge of his salvation; and it was in that conviction that they had been praying every day that God would call out of that Convention men who would serve him in the Mission field.

And, in their parochial work itself, they were pledging themselves not only to serve " their own people " in the strictest and narrowest sense of the words, but to be missionaries to all the people whom in the past it had seemed hopeless to attempt to touch: to go into the highways and hedges and " compel them to come in "—to come to the love that burns in the Sacred Heart of Jesus Christ. And if that was their aim, then they themselves must be men whose hearts were full of love, who had banished all hardness and all narrow ecclesiasticism, who were " Evangelical " in the true sense of that great word; for it was through the love which our Lord expresses in every action of his life—through gentleness, through sympathy—that he would draw (as he had always drawn) the souls of men to his allegiance.

The Resolution was passed sub silentio, *all standing.*

* Certain small changes of phraseology were made, with the express sanction of the assembly, in some of the Resolutions as they had originally stood on the Agenda paper.

Special Meeting

II. *That the first outcome of this Convention be a period of preparation of the clergy for a great Evangelistic Movement to be made after the Second Anglo-Catholic Congress; and that the laity be asked to support this effort by their prayers and alms.*

The Revd. Preb. H. F. B. Mackay in proposing the Resolution said that he wished to suggest, as a practical beginning for the Evangelistic Movement proposed, that there should follow the Convention a series of Retreats into which the Priests should enter as groups with the united intention of being fitted to take up their posts in an united effort. For his own part, he would very willingly pledge himself then and there to enter such a Retreat in the course of the next twelve months, and if a considerable number of similar pledges could be obtained that morning, a very practical preliminary step would have been taken. He would be willing also to pledge himself after making his own Retreat to put himself at the disposal of the Committee if they should wish him to conduct a Retreat for them. If all who had conducted Retreats, or were feeling themselves called to that work, could and would pledge themselves in the same sense, there would at once be a body of men from whom the Committee could make choice of conductors.

As to the second part of the Resolution, they must certainly take the laity fully into their confidence and enlist their help. They wanted to make the laity more missionary. Let the first step be to ask them to help to missionize the clergy by sparing a Priest from their parishes from time to time, by keeping the parish-work healthy and vigorous during the period of his training, and by contributing to the cost of the Retreats themselves. "Our people throughout the country have learnt to build and restore the material churches; let us try now to get them to help in the building of the City of God. We want to get them into such group-Retreats as those of which Fr. Murray has told us. Let us lead the way ourselves."

The Revd. C. S. Gillett said that one very important part of the task of converting England must be an attempt to help what he would call the "Public School class" of Englishmen to a knowledge and acceptance of the Catholic Faith. That work must begin with the boys and the masters actually living and working in the Public and Preparatory Schools at the present time. He sketched the work which the Committee had already done in rousing the interest and eliciting the opinions of Catholic-minded schoolmasters all over England, and said that a confer-

ence was being arranged to be held early in the New Year, at which the schoolmasters themselves could discuss the creation of some central organization, which would not only link up the scattered forces now fighting for Catholicism in the Public School world, but would be able to give immensely valuable help towards solving the particular problems, varied and complex and formidable as they were, with which the men who are trying to teach the Faith to English schoolboys are perpetually confronted.

The Revd. E. R. Ruck Keene said that the huge rectories with which many of the clergy were " blessed or cursed " might well be used in the scheme of training Priests for the particular kind of missionary work to which they were being summoned. He himself wished to offer his own rectory for such a purpose. There was room in it for ten or twelve Priests, who might come there for a fortnight (breaking off for the Sunday if necessary) to be taught by men of greater experience how to deal with souls and to bring the great mass of men now alienated into touch with Jesus Christ. What was wanted was a revival of the old Friars' spirit; and he was sure that if such gatherings and such instruction could be organized, many Priests who were at present diffident would find a true missionary vocation. He therefore made his offer, and hoped that many other incumbents would be able to follow his example.

The Revd. H. P. Bull, S.S.J.E., said that pending the official constitution of a specific body to organize the special Retreats for clergy, the Society of St. John the Evangelist was prepared at once to receive names of those who were willing to pledge themselves in the sense which Fr. Mackay had suggested. A week ought to be set aside for a Retreat of this kind, which should be followed, if possible, by a Conference. It would be something quite distinct from the ordinary devotional Retreat (which already, as he hoped, they regarded as an annual obligation), but he earnestly desired that the Priests present would see in it a special and definite way of waiting upon God and discerning his Will.

The Revd. A. H. Baverstock said that above all things they needed to avoid haste and impatience, and to wait with calmness and devotion upon the guiding of the Holy Ghost, offering gladly all the self-sacrifice which that involved. He himself was entirely ready to give the pledges asked, and to support the scheme in every way possible.

The Revd. R. Ll. Langford James, D.D., said that there were two stages in the Missionary Movement commended to

them. There was, first, the intensifying of their own spiritual power to preach not Roman Catholicism nor Anglo-Catholicism but a Catholicism complete and "unhyphenated." To the suggested attempt to achieve that, he pledged himself readily.

There was also the task of reaching and converting the masses of men outside; and what he thought they should be praying for was the growth of an order of Friars, an order of non-parochial preaching Priests, trained and dedicated to this special work.

The Resolution was then put and carried.

III. *That the Federation of Catholic Priests be asked by the Executive Committee to undertake the preparation and training of Priests for that Movement, by the organization of Retreats, Conventions, and other modes of deepening the devotional life of the clergy in all dioceses in England, Wales, Scotland, and Ireland; both in order that the objects laid down in Resolutions I and II be achieved, and also that priestly efficiency be increased.*

The Revd. Canon F. Underhill in proposing the Resolution said that what it contemplated was the preparation and training not merely of individual Priests to conduct Retreats, but of the whole body of the Anglo-Catholic Priesthood to take their part in a great Evangelistic campaign. It had become more and more clear during the past twelve months that for any great Missionary Movement to the laity the Priesthood was not yet ready: some preliminary intensive training was obviously and urgently necessary. There arose, therefore, the plain and practical question of how that training was to be effected. Obviously they must organize. They must confer, they must pray together, they must appoint a body of Priests to deal with the whole scheme on their behalf. In his opinion the *Federation of Catholic Priests* was the only body that could properly be asked to undertake such work. The Federation had branches in most of the English and in some of the Welsh and Scottish dioceses. It would work, he hoped, in co-operation with the Executive Committee of the Convention, if that Committee should be given the mandate which would be asked for in a subsequent Resolution. It would be implied in this request to the *Federation of Catholic Priests* that the preparation which it undertook would be concerned not merely with the devotional life of the Anglo-Catholic clergy, but with their pastoral life also: in other words, that of the Evangelistic work which, as he hoped, the Convention would ask its Executive Committee

to inaugurate, the Federation would undertake that preliminary part upon which they had that morning determined. The time, the methods, the details of the Evangelistic effort itself could not yet be prophesied. The Holy Spirit alone could teach them what to do. But they could and ought to *prepare* for it; and to ask the *Federation of Catholic Priests* to organize the work to which the Resolution referred was one definite step in the way of that preparation.

The Revd. A. E. Cornibeer said that, as a Priest working in the far North of England, he could testify to the pathetic longing, on the part of many of his brethren in isolated districts who could very rarely attend Retreats or Conventions as at present arranged, for spiritual help and encouragement. He felt very strongly that the *Federation of Catholic Priests*, as being in touch with Priests in every part of the country, was eminently suited for undertaking the work proposed. He felt certain that the Federation would do it effectively and in a spirit of deep seriousness and devotion; and the work was infinitely important. "We know that the North is the hope of England; and once you convert the North you have got a mighty power for the conversion of the world." He would add that the Priests who were teaching and practising the essentials of the Faith in that frigid atmosphere had their own peculiar difficulties and temptations; but there was an increasing number of them, and they were looking to this great Movement to give them a lead. He hoped most earnestly that the *Federation of Catholic Priests* would send some of the Priests in the South to help in deepening the devotional life of the struggling Priests in the North.

The Revd. H. Drake said that a vast majority of English parishes would not be directly affected by the Convention, and that, in the country at any rate, the inhabitants of one parish, if influenced at all by the religious beliefs and customs of a neighbouring Priest, were often influenced only to a more active hostility. In these conditions, to train the *Priests* was not enough. They were already suspect. What was really needed was to train the *laity* to go out into the different parishes where they could talk to others about Catholic Faith and practice with far better hope of success. Already the Church Army was training men for work on similar lines, while women were being trained as Pilgrims. The Convention ought to make use of such training for their own campaign.

The Revd. E. Leach said that at a recent conference held at Lichfield it was the deliberate opinion of more than sixty

Priests that any Evangelistic effort of the kind contemplated should include in its preparation some element of instruction in Social Science on the lines laid down by the *Catholic Social Guild* in the Roman Communion. The minds of millions of Englishmen to-day were occupied in an extraordinary degree with pressing social problems; and he himself knew of a large number of religious-minded men in the Labour world who would eagerly welcome any sign of readiness on the part of the clergy to consider the ethics of the social situation. Instruction in Moral Theology was obviously and admittedly necessary; but it would be perfectly useless as an instrument in the Mission unless it came down to earth and touched the households and workshops of their country. He did not plead for a raging political propaganda on the part of the Church; he pleaded only that all who were to be responsible for the conduct of the Mission should show a fearless front in regard to what were vitally important moral issues, and should secure that the " preparation and training of Priests " should have some direct relation to the working life and habits of the people.

The Resolution was then put and carried.

IV. *That in the development of this Missionary enterprise all Priests who teach and practise the essentials of Catholicism be invited to take part.*

The Revd. Canon F. Underhill in proposing the Resolution said that he did not wish to bring up for discussion the question of what " the essentials of Catholicism " are. They could surely trust the *Federation of Catholic Priests*, as also the Executive body (presently, he hoped, to be constituted by the Convention) with which it would co-operate, to decide what men were to be invited to help. His point was that within a perfectly sound and orthodox Anglo-Catholicism there were acknowledged differences of outlook and emphasis, and he hoped that, as one important result of the Convention, *all* Anglo-Catholics could work happily together for their common purpose. As it happened, a large number of Catholic Priests did not yet belong to the Federation. He did not understand why they had not joined it, and he hoped that they would make a point of doing so. But in any case the primary need was to create the strongest and most comprehensive and most widely-trusted body of men possible—a body which should regard the Missionary campaign as having the first claim upon its interest and energy; and the Resolution simply asked the Federation to hold itself free—

in organizing the preparatory stages—to enlist the co-operation of Priests who were not yet within its membership.

The Revd. E. A. Morgan briefly seconded the Resolution.

The Revd. R. Newcombe said that many of those present would agree with him in desiring that the whole Evangelistic scheme, in its control and direction, should be kept upon lines as broad and comprehensive as possible. He thought that the training of the Priests should be entrusted not to the *Federation of Catholic Priests* but to a special committee appointed by the Executive of the Convention—that Executive being itself reinforced by additional members from the North and elsewhere, so that the responsible and directive power of the whole Movement should be spread over a large area.

The Revd. G. Napier Whittingham said that he felt sure that on any re-formed Executive body there would be Priests who were not members of the *Federation of Catholic Priests*, though he entirely agreed with Canon Underhill in hoping that every member of the Convention would ultimately join that Federation. What he would chiefly urge, however, was that one outcome of their gathering should be not that they should "broaden their basis" (Heaven forbid!) but that they should be ready to recognize that many of their brethren whom they were sometimes apt to sneer at as being merely "High Church" were absolutely sound and Catholic in all essentials, and should gladly use the help of such men in furthering their great Missionary Movement.

The Revd. M. E. Atlay said that if the Convention, having passed the previous Resolution, also passed the one which was before it now, the Executive of the *Federation of Catholic Priests* would be asked to appoint a special Committee to deal with a particular matter, *i.e.*, the preliminary training of the clergy; it being understood that that Committee should include men who are not, at present at least, members of the Federation. It was important that that should be clear.

The reason why they wished to ask the Federation to begin this work was that the Executive Committee of the Convention, if reappointed, would be a body which, he rejoiced to say, included laymen: and a work meant to be entirely for the service of the Priesthood ought surely to be entrusted to the body whose *raison d'être* was the organization of Catholic Priests throughout the country.

The Resolution was then put and carried.

Special Meeting

V. *That this Executive Committee may be made as widely representative as possible and be given a mandate by this Convention: (i) to take such steps as may be necessary for the carrying out of the above Resolutions: (ii) to collect and administer the large sum of money which will be necessary: (iii) to organize a Second Anglo-Catholic Congress at such a date as may seem most expedient; the intervening period being occupied with preparatory meetings in large centres of population.*

The Revd. Arnold Pinchard said that there were strong reasons, historical and other, why the Convention should give their existing Executive Committee power to add to its number, and a formal mandate to undertake the work to which the Resolution referred. The existence of that Committee really dated back to 1919. The Executive Committee of the First Anglo-Catholic Congress, created in that year, received from the members assembled in London in 1920 a mandate to give effect to the mind and hopes of the Congress, under the title of the Anglo-Catholic Congress Continuation Committee, having power to add to its number. That Continuation Committee published in the "Church Times" of December 17th, 1920, a programme wherein was set down, as its first objective, the great Convention of Priests which he was then addressing. The Continuation Committee then felt that some instrument was needed through which the laity might be organized in support of all the work of Evangelization to which they had been encouraged to look forward. Accordingly, by an act duly recorded in its Minutes, the Committee transformed itself into the Executive of a new organization, having the title of *A Fellowship of Servants of Christ*, in the hope that that Fellowship would prove to be a suitable instrument for the achievement of its aims, and would immediately attract an immense body of enthusiasts to its support. That hope was doomed (foredoomed, as some believed) to disappointment; but the Committee had persisted with unbroken courage in organizing the Oxford Convention, and the results before them had, he thought, been sufficient proof of its competence for the work. The situation therefore was that, though the Anglo-Catholic Congress Continuation Committee, having co-opted new members and deliberately changed its name, had no longer any title to exist as such, yet the directive body of the Convention could claim unbroken lineal descent from it—and, through it, from the Executive Committee of the first Congress.

He submitted that that directive body still represented the mind of that first Congress, had passed through a year of difficult but extremely valuable experience, had added to its *personnel* both Priests and laymen of weight, judgement, and authority, and was, for all those reasons, justified in asking the Convention to give it a fresh mandate for the work of Evangelization which the Convention itself desired to essay.

The Revd. H. P. Bull, S.S.J.E., said that the work which would come of their meetings must, first of all, be work in their individual parishes. Without that all the wider schemes would fail. The Official Year Book of the Church, which he hoped they looked at sometimes, gave—to set against their many reasons for thanksgiving—a saddening picture of decrease in the number of baptisms, confirmations, and communions. They must give their earnest attention not merely to their parochial machinery, but to the actual results attained by its working. Then, when that primary and immediate work had produced its fruit, they must remember the enormous mass of Church-less and God-less people who needed conversion; there, too, every Priest must be eager to play his right part, that God might be glorified in the midst of them.

The Movement they were to inaugurate was too big to be hurried; and for that very reason the Committee had refrained from suggesting a definite date for the Second Anglo-Catholic Congress. He himself hoped that such a Congress would be held triennially, and that by the time of its next meeting they would see not only an increase in the number of Retreats for Priests, but the organization, especially in the North, of a series of meetings in which their plans could be brought before the people generally, as well as of gatherings of members of the *Federation of Catholic Priests* in different districts throughout the country.

The Revd. Canon T. A. Lacey said that to his thinking (he had always found optimism depressing) the crucial need was not to talk big about the conversion of England, but to recognize the problem raised by that huge number of parishes, of which Fr. Drake had spoken, which seemed likely to be left out of the Missionary Movement altogether. As Bishop Gore had told them some years ago, the real object must be to form a faithful nucleus through whom the work of conversion should be done. The Priests could not in themselves be such a nucleus. It must, he believed, be one formed somewhat on the lines of *L'Association Catholique de la Jeunesse* in France—a body of young laymen, with a bare minimum of organization, who were pledged

to abjure all public and political activities and, by their purely private and personal influence in the schools and the workshops and the *boulevards*, to bring the people they met to the knowledge and love of Jesus Christ. He submitted that if the Convention wanted to create a Missionary nucleus not in selected parishes but throughout the whole breadth of England, that was the way to do it.

The Resolution was then put and carried.

The business of the meeting being concluded, The Revd. M. E. Atlay begged to express for the members of the Convention their sincere gratitude to the Bishop of Buckingham for his kindness in coming to take the Chair, and an unanimous vote of thanks was accordingly passed.

The Rt. Revd. The Lord Bishop of Buckingham in replying said that, for his part, he refused to be anything but optimistic about the outcome of their meeting. He begged that every Priest present should feel himself under a moral obligation not to allow the enthusiasm kindled by the Convention to die away, but to make the spirit of it really and immediately effectual in his own particular parish. Finally, he desired to offer to Fr. Atlay, as Chairman of the Executive Committee, the thanks of the whole assembly for all the work that he had done for the Catholic cause.

After a brief expression of gratitude by the Revd. M. E. Atlay and by the Revd. H. A. Wilson, Secretary to the Committee, the Bishop of Buckingham gave the Blessing and the Convention was concluded.

Advertisements

ONE ASPECT OF THE MOVEMENT

THE SOCIETY OF SS. PETER AND PAUL wishes to take this opportunity of impressing upon the Clergy and Laity the paramount importance of *Literature* in the work of Evangelization. It should be remembered that modern weapons are necessary in modern times, and no organization, political or economic, attempts to carry on its work by means of agents only. It is recognized everywhere that one good pamphlet can reach thousands more people than one voice is able to do—yet the Anglo-Catholic body, as a whole, almost entirely ignores the value of literature, and seeks to reach the people of England by speech alone. It is not possible to achieve great results without making use of methods developed to meet the needs of modern civilization: this fact is recognized by every *other* organization, whether Christian or not, and Anglo-Catholics must not be behind them, nor must so vitally important a side of the work be left for a handful of people to carry on.

The contrast between the methods of propaganda employed by any political party, or by the Christian Science body, or by our fellow Catholics of the Roman obedience, and our own, is a deplorable one. *They* all know that whereas meetings and talkings are invaluable at definite times, yet it is the quiet and relentless penetration of masses by cheap literature (which never breaks down nor needs a holiday) that accomplishes more than half the work. They therefore lend their enthusiastic support and whatever financial backing they can give to the societies which do the literary side of their propaganda work.

It is a sound policy. It is real thrift. It is economy of man-power. But they have to pay for it—and is not cheap work. There is the rent of offices and distributing centres, the salaries of Editors, Managers, Clerks, Accountants, and Secretaries, and the costs of advertisement; and all this must be paid out before you can spend any money on the actual literature to be circu-

lated. They pay it gladly for it means efficiency and economy in the end. Is there one Roman Catholic church in England without its Tract Case for the distribution and sale of the literature so well issued by their great Catholic Truth Society? We doubt it. They not merely pay the C.T.S. to produce it but they do the work of selling and distributing as well.

But Anglo-Catholics are by contrast, as a body, almost supine. Generally speaking they take no thought for the great work of instruction and evangelization that can only be made effective by literature. They will buy just the books they need for personal use, occasionally grumbling at the contents or the price. Only about one church in fifty has a well-run Tract Case —the unfortunate Clergy strive against fearful odds to do all the work by talking instead. Moreover, they appear not to realize that they can never get near enough to talk to half the people who will buy and read pamphlets and books.

If real progress is to be made, it cannot be without a radical reform in this matter. There must be real and solid backing to all efforts made in the way of literature. The Society of SS. Peter and Paul is far from suggesting that it alone can do the work. It would gladly do everything possible to support any new venture, but it does seem to be worth while pointing out the great advantages that can be gained by making use of such an institution.

First, the Anglo-Catholic public need not pay at all for the large overhead charges which must be the first call on any such society. All the rents, salaries, charges, and advertising expenses are paid for by the literature itself, which means that every penny subscribed goes directly towards the production and cheap circulation of more literature. Next, no profits have ever yet been taken by any one concerned in the working of the Society—and in consequence it has developed far more quickly than could have been expected.

Furthermore, it will not be questioned that the Society does know how to print and has an unrivalled experience of the work. It has a wonderful stock of blocks and types and pictures. It has a card index of 10,000 Anglo-Catholics who live all over the world. It is in touch with the needs of numerous foreign missionary stations and constantly makes grants of the literature which they need. Among its contributors are not merely well-known Archbishops and Bishops, but a large number of working parish Priests and Curates, who know by experience what the people need. It is *Anglican* in the true sense of the word, in that it publishes not only for the provinces of Canterbury,

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It may be objected that some of its literature is not universally approved, or that most of it is too extreme, or some of it too moderate. This is quite likely to be true. But the Society publishes what is demanded and endowed. It is not bound to any particular line of instruction or controversy. Those who make use of it make it what it is. Subscriptions should always be earmarked for particular publications in the case of those who are inclined to criticize some of the productions. The Society prefers this method of working. In the past support has come from the few rather than the many, but every year thousands of pounds worth of literature has been issued to the public, and every penny subscribed by Anglo-Catholics has been spent directly upon the spiritual work, which literature can accomplish. Probably no other church society could say this, not even those that exist upon the painfully given subscriptions of the poor for the purpose of spreading the faith in heathen countries. Besides the work herein described, the Society of SS. Peter and Paul acts as agents to the chief Anglo-Catholic Societies and does much propaganda work in the press and wherever any special need arises. All who wish to give their support in any way to the Society should communicate with

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